ABC 19.1 v.18

Index to volume

THE HOUGHTON LIBRARY

ABC 19.1 v.18
index

Letter to Micronesia Mission, June 7, 1860 1
Hawaiian Bible, (newspaper clippings) 2–4
Common School Education (newspaper clipping) 5
Death of Dr. Armstrong, (" ") 6–7
American Interest at the H. Islands, 1862 8–9
Death of the Prince of Hawaii, (newspaper clippings) 10–12
Welcome to Dr. Anderson, 1863-2 letters 13–14
Kekuanaao, Nov. 24, 1863 15
Bicknell, J. Mar. 2, 1864 16
Printed Slips, King's speech 1864; Oahu College exhibition 1864; " " 1865; Bill of rights 1864; several newspaper clippings 17–20
Sermon by Bishop Staley, (notes from memory) 1865. 21
Mail Wreath for March, 1865, (extracts) 22–23
Bishop Staley's note to Mr. Castle, Dec. 1864 24
James Kekela to Mr. Seward, 25
Board of Education; letters, 1865. 26–28
Cathedral of St. Andrew, 1867 29
Correspondence of E. Johnson and H. Bingham, Jr. Visit to Micronesia, 1867 30
Lyman, H. M., Bishop Staley's visit, 1867 31
Plan of Buildings in Honolulu (printed proposal) 32
Convention of Evan. Missionaries in 1870, 33
Letter from G. Pratt to Dr. Gulick, 1868 34
Death of Messrs. Thurston & Johnson, 1868 (newspaper clipping) 35
Letter of Donation from Hilo S. S. Association, 36
(Hawaiian and English), 1868

"Maile Quarterly," Discontinued. (printed sheet) 1868 37
Pogue, J. F. Delegate to Marquesas Is. 1869. 38
Rev. H. Rising's Death, resolutions, 1869 39
Rev. Dr. Clark's visit, 1870 40-41
A Tragedy in the South Seas, (newspaper clipping) 42
Dangers apprehended by Missionaries
in Micronesian Islands, 1870 43
Letter from M. A. Chamberlain, (printed sheet) 1870 44
Letter to A. Tract Society, Haw. Bgnds. 1870, from 45
Legitimacy of Henry E. Pierce, (printed pamphlet) 46
Mission Vessel, "Dayspring, 47
Moses Knaea's Letter to Dr. Clark, 1870. 48
Jubilee Meeting, 1870. (printed sheet) 49
Hawaiian Club, letter from E. P. Bond, 1871. 50
Alexander, Miss M. C. April 1862. 51-53
Andrews, C. B. 1863 54-55
Bailey, E. Jan. 20, 1860. 56
Bailey, W. H. June 9, 1870 57
Baldwin, W. O. May 12, 1860 58
Bingham, H. June 10, 1863 - Aug. 5, 1868 59-68
Bingham, Miss E. R. April 1, 1868 - 1871 69-73
Bingham, Miss L. April 1866 - March 1872 74-84
Bishop, A. Sept. 20, 1861 - 1870 85-85½
Bishop, S. E. May 30, 1861 - 1870 86-92

Chamberlain, M. A. (1 printed sheet) 103, 105
Chamberlain, J. E. 1868 104

Brown, Capt. J. W. 1860-1871 93-96
Chamberlain, Mrs. M. P. Aug. 1860-70 97-~~106~~ 102, 106
Chamberlain, W. Sept. 5, 1870 107
Chamberlain, Mrs. M. A. 1870 108
Corwin, Rev. E. 1865 109-112
Dole, S. B. 1870-71 113-114
Flint, E. P. 1867 115
Gelett, Capt. C. W. 1863-1865 116-121
Green, J. P. 1869 122
Green, J. S. 1863-66 123-124
Gulick, T. L. 1869 125
Hall, E. O. 1866-1870 126-132
Judd, G. P. 1861-69 133 + 133½
Kittredge, Dr. C. S. 1866-68 134-135
Lyons, A. B. 1866 136
Mochonua, Major W. L. 1865 137-138
Peirce, H. A. 1869 139
Pratt, G. (Samoa Mission) 1868 140
Parker, H. H. 1864 141
Shipman, Mrs. S. S. July 26, 1862 142
Thurston, Mrs. L. G. 1863-1870 143-147
Thurston, Mr. T. G. 1865-66 148-150
Whitman, S. J. 1871 151
Whitney, H. M. 1865-1870 152-~~155~~

Whitney, Mrs. M. P. 1860-65 156-158
Whitney, Mary Maria 1867 158½
Whittlesey, E. 1864 159-160
Williams, C. A. 1867 161
Wingate, J. C. A. 1871 162-163

Letters from individual missionaries.

Alexander, W. P. 1860-1871, 164-203
Armstrong, R. 1859-1864, 204-208
Armstrong, Mr. W. N. 1864 209
Baldwin, D. 1861-1870, 210-226
Bond, E. 1860-1870, 227-276
Castle, S. N. 1860-1871, 277-335

ABC 19.1 v.18
(1-16)

ABC 19.1 v.18
Clark, E.W.

1. A.L. to the Micronesian Mission; 7 June 1860
2. Newspaper cuttings concerning the Hawaiian Bible; 1860
3. Cuttings from the Hawaiian Commercial Advertiser; 1860
4. Same; 1860

THE HOUGHTON LIBRARY

5. Same; May 3 1860

ABC 19.1 v.18

6. Obituary notice for R. Armstrong; 2 Oct 1860
7. Obituary remarks; 27 Sept 1860
8. Report on U.S. interests on Hawaiian Islands.
9. Marshall,J.F.B; A.L. to [ ]; 16 April 1862
10. Report on death of Prince of Hawaii;

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11.

(Copy of General Letter to Micronesian Mission)

Honolulu June 7. 1860.

To the Brethren of
the Micronesian Mission

Dear Brethren,

The M. Star is on the point of sailing again for your Islands. I fear I shall not be able to write you all individually, but I must say a few things to you all in behalf of the Advisory Committee.

Your letters by the M. Star were duly received & read with much interest. Those for Boston were forwarded by the first mail. I wrote to some of the brethren two or three months ago, but the vessel failed to go, as expected, & the letters were returned, & will go now.

We send herewith two new helpers for the Kingsmill Islands with their wives. H. Aea is a young man, a late graduate of Lahainaluna. He is well recommended by his teachers. He has married Debora, the widow of Kaaihaula, who goes again to the mission field. G. Haina is an

older man - has been a member of Mr. Lyman's school - a school teacher & a teacher of music, in which capacity he may be useful with you. He & his wife are members of my church. We trust they will all be useful helpers in your work.

Our mission to the Marquesas stands in the way of our carrying out fully Dr. Gulick's suggestions about native laborers in Eastern Micronesia. We can send more men, if the Board will support them, but we see not how we can furnish their support, while we have the Marquesas Mission on our hands. In regard to that mission, I must refer you to a paper which I send herewith. The paper has been drawn up, with some care, in answer to the inquiries in the general letter from Dr. Anderson to our mission. It has received the unanimous approval of our ~~Mission~~ Evangelical Association. You will be interested to know what we say in answer

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to those inquiries. It is with you to locate the Missionaries which we now send.

Capt. Gellette will be directed to consult you in regard to his further movements after searching Apaiang. You will wish probably to assemble for a general meeting in Ponape. It is the opinion of the committee here, that the vessel should not be delayed for explorations this year. Indeed, explorations west of Ponape have been given up by the Prudential Committee for the present. If Mr. Bingham decides to listen to the call to return here, it is desirable the vessel should return as soon as she has accomplished your necessary business.

It seems to us, that you will feel it necessary to give up Strong's Island to one or two native helpers for the present year at least. We would suggest that Kusaie be left with Hanoa & Haiua, & Mr. Snow remove to Ebon for the present,

a that Dr. Gulick look after the Kingsmill Islands with two native families, if he does not return here for his health, as suggested last year. If he visits these Islands, perhaps, Apaiang may be left with two native families. These are only suggestions. You, on the ground, will be able to judge better than we can.

You will sympathise with the Board in their embarrassment. The Prud. Committee feel, that they can hardly sustain the heavy expense of the M. Star, in these times, when retrenchment seems to be absolutely necessary. A plan is under consideration, which will very much reduce the annual expense of communicating with your mission. Capt. Gellette will probably be willing to explain freely to you this plan. We should very much desire your hearty concurrence in any change which may be made. You will find Capt. G., we think, a great improvement on the former commanders of the M. Star.

We were sorry that Dr. Pierson was obliged to leave his post. For a time after they arrived here, it was thought, Mrs. Pierson would not survive long, but she improved somewhat before she left, & we hear her health was still more improved on the way to San Francisco. They intend remaining in California for the present.

Write us freely.

In behalf of the Advisory Committee,

I remain very truly

Your brother E. M. Clark

Dr. Pierson

Rec'd Nov. 1850

Ans. Nov. 28

By Mr. Dole 1860.

Revision of the Hawaiian Bible.

The American Bible Society has recently offered to print a new edition of the Hawaiian Bible. But ought not the translation to undergo a thorough revision before another is issued? A decided affirmative answer will, no doubt, be given to this question by those who know the defects of the present version; but it may be well to state a few reasons why such a revision should be made. We wish also to direct to this subject the attention of those who have the subject in charge, and on whom the responsibility of issuing a correct version rests. In our references to the Bible, we will confine ourselves, for the most part, to the New Testament, as that has been oftener and more carefully revised than the Old.

To transfer thought, and shades of thought, from one language to another is no easy task; and the difficulty is much increased when the language, into which the translation is to be made, lacks many words to express adequately the *ideas* of the original. In translating the New Testament into Hawaiian, what is the translator to do when he can find no equivalent for an important word in the original? For example, the Greek word for *conscience* is to be translated, but the Hawaiian furnishes no equivalent. In this case, a new word may be coined, or a compound formed, or an old word used, with the expectation that in time the correct idea will be attached to it; or the Greek word, with the necessary orthographical changes may be transferred, as in the case of *euanelio* and *bapetizo*. And *one* of these courses should be pursued, in order that the translation be homogeneous. The Greek word for *conscience* occurs thirty times in the New Testament, and is rendered uniformly by *conscience* in the authorized English version. But, instead of a uniform rendering in the Hawaiian, we find *lunamanao* in three places, *manao* in about a dozen, and *naau* in eight or ten. Without undertaking to decide which of the three words is the best, or whether there is not still a better, we do say that the word should have a uniform rendering, and this we think should be regarded as a settled principle in translating the Bible into Hawaiian, that the *same idea* should be rendered by the *same term;* and the same expression in the original should be uniformly translated. *Naau* is the word by which *kardia*, the Greek word for *heart*, is generally translated, and it is doubtless the right word; but if it is used for *conscience*, how is the Hawaiian reader to determine its meaning? This word is also used in eleven places as the equivalent of *nous*, the mind.

Manao seems to be almost ubiquitous in the Hawaiian Bible. It is found eight times as the equivalent of *nous*, mind; and nine times as the equivalent of *boule*, counsel, determination; *thelema*, will, is rendered by it in seven places; and *thelo*, to will, in eight places. *Manao* also represents *elpizo*, to hope, in more than a dozen places. We might greatly enlarge the catalogue of words rendered by *manao*, but to do so is unnecessary, as every careful reader of the Hawaiian New Testament must be convinced that it occurs much too frequently. Several terms are used to translate *elpizo*, as *paulele*, *hilinai*, *manaolana*, and *hoolana i ka manao*. Here are four or five terms used to translate a single Greek word, while only one should be employed. It is this want of uniformity that we deprecate. The word *paradosis*, tradition, is found thirteen times in the New Testament, and is rendered by *mooolelo* five times, by *kauoha* five times, by *haawina* twice, and by *oihana* once.

Noho ana is the rendering, in several places, of the word for *inheritance;* and in several places it is used as the equivalent of *anastrophe*, manner of life. When words are used with so great a variety of signification, the meaning must often, as a matter of course, be beyond the reader's ken.

Many of the renderings also strike us as exceedingly unfortunate. The translator of Mark makes Jesus (8 : 6) command the people to sit down in the dirt (lepo). In Matthew, 8 : 28, the expression *ua nui loa ka ku o ka hau* is nonsense; it was intended to convey the idea, *exceeding fierce*. We have questioned scores of the more intelligent natives—men from every island of the group—and have never found one who could get from the words the slightest approximation to the idea conveyed by the original. We suppose, however, that the word *hau* was fortunately put by mistake for *heu*. We say fortunately, for the latter word would have made a sense much worse than nonsense. *Heu* is the term applied to bristles or hair standing up on the backs of animals when in fear, or rage—and is never applied to men, we think, except comically, or in ridicule. It is better, therefore, that the passage should stand as it is, without meaning, than to have introduced a burlesque description into the sacred page, to say nothing of its want of truth to the original. King James' translators would hardly have done worse if they had used "kick the bucket," instead of "die"; or had they put the passage in question thus: "two possessed with devils coming out of the tombs with their *dander up*."

We doubt also if sense can be made of the expression *ka pono o ka ka'u hana ana* in its connection in Phil. 1 : 22. It is a very singular rendering of *karpos ergou*, fruit of labor.

The use of *haalele* in Romans 6 : 2 for *apethanomen*, we are dead; of *huelo awa*, in Cor. 15 : 55 and 56, for *kentron*, sting; of *hele mawaho*, for *ekdusasthar*, be unclothed, are specimens of the unfortunate selection of words in which this version abounds. See also Heb. 13 : 17 and 20, and 1 Peter, 1 : 17.

Another serious fault is the liberty which the translators have taken to *superadd* words and phrases *explanatory* of the text, as in Heb. 9:26,

where *athetesin hamartias*, putting away of sin, is misrepresented by *pale mau ai oia i ka hoopai ana o ka hewa.* An example of the same sort is found in the Old Testament, Zech. 3:9. It may be questioned whether some of the glosses are not *falsifications*, rather than elucidations of the true meaning. They certainly are unwarrantable liberties, and belong only to the margin or the commentary. The business of the translator, especially of the Bible, is to exhibit not what *he* supposes may have been the writer's thought, but just what his words express; nothing less, nothing more.

In many portions of the Hawaiian Bible, and particularly in the New Testament narratives, the language is clogged by a redundancy of words, especially of particles. We give but a single example out of hundreds that might be pointed out. John 13:4 reads thus: "Ku ae *la* ia mai ka ahaaina *ae*, a waiho aku *la* i kona aahu; a lawe *ae la ia* i *ke* kawele, a kaei *iho la* ia ia iho." Of the nine words in italics in this short verse, not one, in our humble opinion, is needed to express the meaning, or required by the idiom of the language; and, except possibly the first two, they are all *positive clogs*, hampering the thought and spoiling the simplicity of the diction. If we lumber up the vehicle of thought with unnecessary words, we weaken its force, rendering its movement heavy and slow; and too often it will stop at the outer gateway of the mind, instead of penetrating the inner soul to enlighten and regenerate the man.

In parts of the Old Testament, and in the New also, there are indications that in the work of translating, the *English version* was consulted more than the *Hebrew* and *Greek originals*. The more prominent of these are the passages in which the translator misapprehended the meaning of the English words, and transferred his mistake into the Hawaiian. The meaning of the word *quick* in Num. 16:30, Ps. 55:15 and 124:3 is *alive;* but in each of these passages we have *koke* in the Hawaiian. The translator of Judges 9:53 must have mistaken *brake* for a verb in the *infinitive*, being led astray by *all to*, which never ought to have been inserted, and so he gave us *e wahi;* whereas, if he had consulted the original, it would have told him better.

So *set on edge* was evidently taken in the sense of *sharpen*, Jer. 31:29 and 30, and Ezek. 18:2, and we have *oi*, and *hooiia*, as its representation. The translator of 1 Tim. 4:12, and James 3:13, seems not to have known that the meaning of *conversation* when the version was made, was *deportment, manner of life;* but attaching the modern meaning, he renders it by *kamailio*. In some places where the meaning of the English varies from that of the Hebrew, the Hawaiian exhibits the same variation, as in Isa. 7:14.

Since the Hawaiian Bible was first published, there has been at least one revision of the Old Testament, and three or four of the New; but a hundred such revisions will not make it what it ought to be. For many years we have had a painful sense of the need this people have of a version greatly improved in its diction, and more true to the originals. The Hawaiian mind is too sluggish to search for truth hidden in ambiguous or obscure phraseology. If the sense does not strike home to the understanding at the sight of the words, it will rebound into the darkness, and fail of its effect. So far as the version fails to give the exact meaning of the originals, just so far do the spiritual guides of the people hold the sword of the spirit blunted and muffled; and they ought not to wonder if its efficiency is but partial. The revision needed will require years of assiduous labor; nor even then ought absolute perfection to be expected. But that it can be rendered far more correct and efficient is our assured conviction.

By Mr. Clark.

The Hawaiian Bible.

MR. EDITOR :—The criticisms on the Hawaiian Bible, in your paper of March 22, deserve, perhaps, a brief notice. There is danger that they will convey a wrong impression is regard to the excellent, though imperfect translation of the Hawaiian Bible.

The writer of the article observes very justly, "To transfer thought, and shades of thought, from one language to another, is no easy task, and the difficulty is much increased when the language in which the translation is to be made lacks many words to express adequately the ideas of the original." This applies with peculiar force to the Hawaiian language, a language unwritten and uncultivated, until the missionaries commenced their labors. In reading the Hawaiian Bible, the writer of this has often been surprised, considering the circumstances of the case, that the meaning of the sacred books, as a whole, has been so clearly conveyed to the native mind.

Some of the criticisms made are doubtless correct, though somewhat strained; others are of very little moment; and in regard to others, I beg leave to differ from the writer. For example, objection is made to the use of *haalele* for *apethanomen*, "dead to sin," Rom. vi : 2; but the writer does not tell us what he would use. Robinson, in his Lexicon of the New Testament, translates the word in this place "renounce, refuse submission to." To this meaning the word *haalele* answers very well. Surely, he would not give it a literal translation, *make i ka hewa*, which would convey just the opposite idea intended.

With regard to particles being "clogs" in the Hawaiian language, we *haoles* are not so capable of judging in this matter as intelligent natives. We might regard them as redundant, when they would consider them very important. The writer of this well knows that such narratious as John xiii : 4, referred to, were generally submitted to natives for correction by the translators, and their manner of expressing the ideas was usually followed.

It is certainly a defect in the Hawaiian language that there is no good word for *conscience*, but in the absence of such a word, the translators consulted the context, and endeavored to give the meaning in the clearest language possible, without always using the same word in all connections. A good word for conscience is still a desideratum in the language. Some prefer one word and some another.

It would seem that the translators *did* "know that the meaning of *conversation*, when the version was made, was *deportment, manner of life*," for they have translated it *noho ana* fourteen times, and *hana ana* twice in the New Testament; neither of which fits the meaning exactly, but in 1 Tim. iv : 12 and James iii : 13, referred to, they translated it *kamailio ana* as better fitting the context, and we are disposed to approve their judgment.

The writer of the article says, "there has been at least one revision of the Old Testament, and three or four of the New." This is not strictly true. Two editions of the Old Testament and several of the New have been published; but no person was ever authorized by the mission to revise these editions any further than to correct obvious errors, and no person surely would presume to make out a revised translation without authority from his brethren, and in concert with them. A good many small corrections have been made since the translation was first issued, and more are needed. But whether a thorough revision of the Bible, which would amount virtually to a new translation—as advocated in your paper, is expedient or desirable, is more than doubtful. We all know the strong objections to altering the English Bible, even where the translation is obviously wrong. The same objections, though not equally strong, may be urged against altering the Hawaiian Bible. The new translation would not suit all the critics, and might overthrow the faith of some of the uncritical, and in the end do more harm than good.

We do not know who the author of the article referred to is, but we must say that we cannot sympathize with him in the following strong language : "For many years we have had a painful sense of the need this people have of a version greatly improved in its diction, and more true to the original." We believe a good many passages may be improved in a new edition, and a committee has been appointed by the Evangelical Association for this purpose. The work will doubtless take time.

We do not claim the honor of translating the Hawaiian Bible, but we profess to know something of the Hawaiian language, and of the history and merits of the Hawaiian version, and we rejoice that we have so good a translation of the Book of Life to present to this wasting people. C.

By Mr. Dole.

Revision of the Hawaiian Bible.

Different views are taken by different individuals on the subject of a revision of the Hawaiian Bible, which we discussed a few weeks since. One is "very sorry to see the article published," and thinks "it will do much injury." In his opinion, "there are as many mistakes in our English Bible as there are in our Hawaiian," and he hopes that there may never be a new translation, as he is very well satisfied with the present. Another "is heartily glad to see the article, and liked most of the ideas expressed therein very much," and says, "if we are to have a *well-printed* edition, let us have a *well-translated* version also. The new edition had better wait five years to be put into the right condition, than to be hurried with its present blemishes." A third is a conservative—but in a less degree than the first. As the same objections may be urged against altering the Hawaiian Bible as the English, though not, perhaps, equally strong, he would have but few alterations made. To the appellation "excellent," which our correspondent C. in a recent number, applies to the Hawaiian Bible, we are ready to subscribe in a *modified sense*. That it is equal to, and even *excels* what might reasonably have been expected, "considering the circumstances of the case," we most cheerfully admit. But that it is entitled to take rank with our authorized English version, we can by no means concede.

In his reference to Robinson as authority for the use of "haalele," in Rom. vi: 2, we consider him quite unfortunate. Does he so confound the learned lexicographer with the translator as to suppose that, because the former uses one word in explanation of another, therefore it is proper to *substitute* it for the other, in a *translation*? Because Robinson tells us that *koimao*, to *sleep*, is used for *die* in numerous passages in the New Testament, would he therefore render the word by *die*, or *make*, in those passages, and cite Robinson as his authority? We think that the lexicographer would not consider himself honored by the citation. So in reference to the passage under consideration. This is Robinson's language, "*to die to* or *from* anything, i. e., to renounce," &c., by which he simply informs us that "*apothnesko*" and its synonym "*die*," are used figuratively in this passage, and he employs the word "renounce," to explain the figure. But does this authorize the translator to reject the *figure*, and substitute for it the explanatory word? We think not, except in cases where the figurative language would not be understood.

But the incongruity of the word *haalele* in this verse with the context, greatly enhances the impropriety of its use. Paul employs *apethanomen* to introduce to his readers a most striking and impressive figure, by which the relation of the believer to *sin* is represented as that of a *dead* person, with no ear, no voice, no tongue, no motion by which to listen, or respond to the demands of sin. This figure is extended and diversified through all the succeeding verses to the eleventh, when it reaches its climax, forming a whole from which no part can be spared without marring the effect. But in the Hawaiian the starting point of the figure is entirely hid by the use of *haalele*, instead of *make;* and it is not till he has made considerable progress that the reader finds himself confusedly in the midst of a metaphorical representation, which ends indeed with some distinctness, but for the beginning and foundation of which he knows not where to look.

Does such an obscuring of the unity of the inspired language in no wise offend the sense of what is due to the original in a translation? If not, is not the reason obvious why so few imperfections are acknowledged to exist in the Hawaiian Bible? If it be still asked, how else the expression can be translated, we have only to point to the eleventh verse, which contains exactly the same idea. If the language there used by the translator is the best adapted to convey the idea, and we are inclined to think it is, then, surely, it ought to be employed in the second verse also. C. says that "a literal translation, *make i ka hewa*, would convey just the opposite idea intended." If so, does the literal translation, *make i ke kanawai*, in Gal. ii: 19, convey just the opposite idea intended?

We do not understand C.'s logic in showing that the translators understood the meaning of *conversation*. Because *some* of the translators rendered from the Greek, or rendering from the English, understood the meaning of *conversation*, does it of necessity follow that *all* understood the meaning of the word? And he goes on to say that "they have translated it *noho ana* fourteen times, and *hana ana* twice in the New Testament." Translated what? Not the Greek word *anastrophe*, surely; for that is found only thirteen times in the New Testament, while C. speaks of a word that is found eighteen times. *It*, then, must refer to the English word, and not to the Greek.

But in his defense of *kamailio ana*, he is less happy than in that of *haalele*. He says the translators employ that term "as better fitting the context." Now if *anastrophe*, taken in its proper sense of *manner of life*, is not a more *perfect* "fitting" to the context, then we have no eye to see a fitness. What he says amounts to just this: the translators either translated the English word *conversation* in its present signification, or they took the responsibility to attribute to *anastrophe* a sense which it *never has*, and no lexicographer, or philologist ever pretended that it has; and he is "disposed to approve their judgment."

In regard to a redundancy of small particles in the Hawaiian Bible, we beg leave to dissent from the opinion expressed by our correspondent,

that "we *haoles* are not so capable of judging as intelligent natives." After having made themselves familiar with the Hawaiian idioms, then it becomes the duty of those engaged in teaching them, to instruct *them* in the laws of language —their own language—the offices and relations to one another of all its different parts. So of *style* in writing—a people just emerging from barbarism will not make its laws a subject of study; nor will they learn to form a correct judgment of the excellencies and defects of a particular style until "haoles" shall have taught them how.

We are assured by those who have been engaged in teaching, and have thus gained experience on this subject, that it is not a fact that such particles as the *haole* "might regard as redundant," the intelligent native "would consider very important." One teacher, after a series of exercises on portions of the Scriptures, with a class of intelligent natives—some of them educated—found that almost, without exception, his judgment and that of the natives coincided as to which particles were *waiwai* in their connection; and which were not, and therefore ought to be rejected. No change ought to be made in the present version, except when the alteration *would be a manifest improvement*. But when a change would be for the better, no fear of overthrowing "the faith of the uncritical" should deter us from making it.

But which course, we ask, will be likely to make the greater havoc with "the faith of the uncritical," to come forward at once, make a thorough search, and bring out all the defects of the present version, frankly acknowledge and correct them; or to cherish them, hide them from sight, deny their existence until the enemies of the truth shall bring them forth, and expose them and their authors to ridicule? If we have used "strong language," its excuse will be found in the strength of our conviction that the treasure of the inspired word is too precious to allow any portion of it to be lost, obscured, or debarred of its full effect through indifference, or any failure to correct, as far as possible, the numerous errors which were unavoidably incident to a translation made at so early a period, and under so many disadvantages.

Revision of Hawaiian Bible
from cut. Honolulu Advertiser
Rec'd from Rev. E. N. Clark
July 6. 1860.

3

From Hawaiian Commercial Advertiser, 1860.

The Hawaiian Bible.

MR. EDITOR :—Your recent strictures on the Hawaiian version of the Bible, as also the rejoinder of your correspondent "C.," have been read with no little interest.

The critic is not the only one on Hawaiian soil who has "for many years had a painful sense of the need this people have of a version greatly improved in its diction and truer to the originals." Doubtless there are many who sympathize with him in this feeling. While holding this view, however, why may not one still rejoice with "C." that "we have so good a translation of the Book of Life?" Certainly; so I rejoice. And, *were no better version attainable*, notwithstanding "the painful sense of need," one might well be content with the Hawaiian translation in its present state, just as we should rejoice in the Vulgate and Douay versions, were nothing more nearly like the originals practicable. But is a doubt admissible that a Hawaiian version *can* be had truer to the originals? The *Advertiser* thinks not, and in that conviction I am happy to be your humble servant. Surely the persistent retention of blunders in translation, or of awkward phraseology, can never make those errors truthful, or uncouth Hawaiian idiomatic. Let us by all means have a Hawaiian Bible as perfect as we are able to make it. It will, even then, have sufficient imperfections—and what human production has not? The Protestant Mission owe it to themselves and to this people, as well as to the cause of sound letters, to leave a translation, which, so far as may be, shall be to the Hawaiian vernacular what the English translation has been to that language.

On all these grounds, if on no others, a fearless, pains-taking revision is justly expected of us. *Fearless*, because our aim is, as it ever has been—truth, and truth only. And we know, moreover, that the book contains neither designed nor radical error of doctrine in any form,—nothing in short, that could lead any honest inquirer astray on any of the distinguishing doctrines of salvation. On this point we may challenge the critical scrutiny of any every foe.

The errors in the work are of minor consequence, and yet of consequence so grave, and withal so numerous, that no one with a smattering even in the original languages, can rest satisfied until at least all available skill shall have been exhausted in the effort to correct them. But here we are met with the formidable announcement that the objections which would prevent a revision of, or a new translation for, the English lie also, though with diminished force, against a thorough revision of the Hawaiian. Rather a thick crust of conservatism this, it must be acknowledged, to have formed and cooled over us in less than a quarter of a century! I had supposed we were hopefully progressive in our Biblical Hawaiian studies—rather looking toward a state, both in philology and hermeneutics, which might be regarded as satisfactory, rather than as having attained thereto!

But really are there any grounds of comparison between the two versions? Just look at the circumstances under which they were severally translated. On the one hand we have forty-seven men picked from an entire nation distinguished for its achievements in every department of learning, in an age abounding in great men, and at a period, too, when "the study of theology was the universal and leading pursuit." These men, moreover, were all eminently distinguished for their piety and for a profound acquaintance with the original tongues. To this remarkable body of men, the translation into English was committed. In carrying out the enterprise, all available helps were placed at their disposal, and that no possible care should be wanting, the company was divided into six classes; and to each individual of a particular class was in the first instance assigned the entire portion committed to his class. Then the readings were discussed by the class assembled together, and by them adopted. Thus approved by the company to which it had been allotted, each portion of the translation was revised and approved by each of the other five classes, in its time. Besides all this, the translators were authorized, in cases of great difficulty, to seek aid from any of the learned men in the kingdom.

Now it is submitted, that by no possible means could more perfect arrangements have been made to secure the object in view—a large company of the most thoroughly skilled men, with all possible helps, and under the most perfect arrangements, to render the originals into English, their own vernacular. Now, *a priori*, we should say the translation would be perfect. And such it actually was, to the extent of human ability. No other translation of the Scriptures, we are sure, has approached this in accurate fidelity to the original text. And yet, let it be remarked, twenty-five years subsequently, the whole translation was submitted to a searching revision.

Now need we wonder that a translation made under these extraordinary circumstances should be regarded as having "fixed" the English language? or that upon so imposing a structure the mosses and ivies of two and a half centuries should have conspired to compel the profoundest veneration!

But turn the tables—and we have a small body of men, few of whom ever claimed prëeminence in a knowledge of the Greek and Hebrew, harrassed with the multifarious duties inseparable from the missionary office among a heathen people—with a very limited apparatus suited to the necessities of the case—with no possibility of frequent mutual consultations—with no means of contemporaneous revisions, and with no acknowledged umpires who might solve peculiar difficulties—we have, I say, this catalogue of negatives, with which to transfer the word of God from the originals, with all fidelity, into idiomatic Hawaiian—a barbarous language, which they themselves had but just rendered to writing, and with which they could hardly have been more than imperfectly acquainted.

Now we indeed "rejoice that we have so good a translation," and cannot but regard it as a monument of enduring honor to its founders. But need we marvel that it is not *perfect*? And shall we conceal the fact that it is marred by serious blemishes? And furthermore, shall we doubt that the past twenty-five years have accumulated reasonable grounds of belief that a considerable portion of these blemishes may at length be removed, and that by the mutual consent of all interested? For one, I would believe not.

B.

On revision of Hawaiian
Bible.

1860

4

Commercial Advertiser, Honolulu.

1860.

Revision of the Hawaiian Bible.

Different views are taken by different individuals on the subject of a revision of the Hawaiian Bible, which we discussed a few weeks since. One is "very sorry to see the article published," and thinks "it will do much injury." In his opinion, "there are as many mistakes in our English Bible as there are in our Hawaiian," and he hopes that there may never be a new translation, as he is very well satisfied with the present. Another "is heartily glad to see the article, and liked most of the ideas expressed therein very much," and says, "if we are to have a *well-printed* edition, let us have a *well-translated* version also. The new edition had better wait five years to be put into the right condition, than to be hurried with its present blemishes." A third is a conservative—but in a less degree than the first. As the same objections may be urged against altering the Hawaiian Bible as the English, though not, perhaps, equally strong, he would have but few alterations made. To the appellation "excellent," which our correspondent C. in a recent number, applies to the Hawaiian Bible, we are ready to subscribe in a *modified sense*. That it is equal to, and even *excels* what might reasonably have been expected, "considering the circumstances of the case," we most cheerfully admit. But that it is entitled to take rank with our authorized English version, we can by no means concede.

In his reference to Robinson as authority for the use of "haalele," in Rom. vi: 2, we consider him quite unfortunate. Does he so confound the learned lexicographer with the translator as to suppose that, because the former uses one word in explanation of another, therefore it is proper to *substitute* it for the other, in a *translation*? Because Robinson tells us that *koimao*, to *sleep*, is used for *die* in numerous passages in the New Testament, would he therefore render the word by *die*, or *make*, in those passages, and cite Robinson as his authority? We think that the lexicographer would not consider himself honored by the citation. So in reference to the passage under consideration. This is Robinson's language, "*to die to* or *from* anything, i. e., to renounce," &c., by which he simply informs us that "*apothnesko*" and its synonym "*die*," are used figuratively in this passage, and he employs the word "renounce," to explain the figure. But does this authorize the translator to reject the *figure*, and substitute for it the explanatory word? We think not, except in cases where the figurative language would not be understood.

But the incongruity of the word *haalele* in this verse with the context, greatly enhances the impropriety of its use. Paul employs *apethanomen* to introduce to his readers a most striking and impressive figure, by which the relation of the believer to *sin* is represented as that of a *dead* person, with no ear, no voice, no tongue, no motion by which to listen, or respond to the demands of sin. This figure is extended and diversified through all the succeeding verses to the eleventh, when it reaches its climax, forming a whole from which no part can be spared without marring the effect. But in the Hawaiian the starting point of the figure is entirely hid by the use of *haalele*, instead of *make;* and it is not till he has made considerable progress that the reader finds himself confusedly in the midst of a metaphorical representation, which ends indeed with some distinctness, but for the beginning and foundation of which he knows not where to look.

Does such an obscuring of the unity of the inspired language in no wise offend the sense of what is due to the original in a translation? If not, is not the reason obvious why so few imperfections are acknowledged to exist in the Hawaiian Bible? If it be still asked, how else the expression can be translated, we have only to point to the eleventh verse, which contains exactly the same idea. If the language there used by the translator is the best adapted to convey the idea, and we are inclined to think it is, then, surely, it ought to be employed in the second verse also. C. says that "a literal translation, *make i ka hewa*, would convey just the opposite idea intended." If so, does the literal translation, *make i ke kanawai*, in Gal. ii: 19, convey just the opposite idea intended?

We do not understand C.'s logic in showing that the translators understood the meaning of *conversation*. Because *some* of the translators rendered from the Greek, or rendering from the English, understood the meaning of *conversation*, does it of necessity follow that *all* understood the meaning of the word? And he goes on to say that "they have translated it *noho ana* fourteen times, and *hana ana* twice in the New Testament." Translated what? Not the Greek word *anastrophe*, surely; for that is found only thirteen times in the New Testament, while C. speaks of a word that is found eighteen times. *It*, then, must refer to the English word, and not to the Greek.

But in his defense of *kamailio ana*, he is less happy than in that of *haalele*. He says the translators employ that term "as better fitting the context." Now if *anastrophe*, taken in its proper sense of *manner of life*, is not a more *perfect* "fitting" to the context, then we have no eye to see a fitness. What he says amounts to just this: the translators either translated the English word *conversation* in its present signification, or they took the responsibility to attribute to *anastrophe* a sense which it *never has*, and no lexicographer, or philologist ever pretended that it has; and he is "disposed to approve their judgment."

In regard to a redundancy of small particles in the Hawaiian Bible, we beg leave to dissent from the opinion expressed by our correspondent, that "we *haoles* are not so capable of judging as intelligent natives." After having made themselves familiar with the Hawaiian idioms, then it becomes the duty of those engaged in teaching them, to instruct *them* in the laws of language —their own language—the offices and relations to one another of all its different parts. So of *style* in writing,—a people just emerging from barbarism will not make its laws a subject of study; nor will they learn to form a correct judgment of the excellencies and defects of a particular style until "haoles" shall have taught them how.

We are assured by those who have been engaged in teaching, and have thus gained experience on this subject, that it is not a fact that such particles as the *haole* "might regard as redundant," the intelligent native "would consider very important." One teacher, after a series of exercises on portions of the Scriptures, with a class of intelligent natives—some of them educated—found that almost, without exception, his judgment and that of the natives coincided as to which particles were *waiwai* in their connection; and which were not, and therefore ought to be rejected. No change ought to be made in the present version, except when the alteration *would be a manifest improvement*. But when a change would be for the better, no fear of overthrowing "the faith of the uncritical" should deter us from making it.

But which course, we ask, will be likely to make the greater havoc with "the faith of the uncritical," to come forward at once, make a thorough search, and bring out all the defects of the present version, frankly acknowledge and correct them; or to cherish them, hide them from sight, deny their existence until the enemies of the truth shall bring them forth, and expose them and their authors to ridicule? If we have used "strong language," its excuse will be found in the strength of our conviction that the treasure of the inspired word is too precious to allow any portion of it to be lost, obscured, or debarred of its full effect through indifference, or any failure to correct, as far as possible, the numerous errors which were unavoidably incident to a translation made at so early a period, and under so many disadvantages.

Revision of the
Hawaiian Bill.

1860.

THE PACIFIC
Commercial Advertiser.

THURSDAY, MAY 3.

We have occupied a good deal of space in our paper of late, in the consideration of the school reforms proposed by the *Polynesian*, from a sense of the importance of the subject, as connected most intimately with our social and political well-being, and from a conviction, long since formed, that the editor of that paper is unsound to a dangerous extent, in reference to it. His projects of reform have been based on but very partial acquaintance with the condition and educational wants of our people, and with their attainments in knowledge; and he has evidently written under the influence of a strong sectarian bias, combined with a narrow prejudice against the pioneers in popular education on the islands, as we had occasion to remark, nearly two years ago. Judging from his late editorials, we should put him down as an out and out enemy of popular education, as his scheme would leave half of the nation without instruction, and send them back to heathenism in ten years.

Having demolished the structure set up by our cotemporary, our readers may inquire what reforms we have to propose in the schools, or whether we are satisfied to have them go on in the old beaten track, at the old rate.

Without pretending to any great knowledge on the subject, or to any superior skill in pointing out just wherein our school-laws are defective, or their administration imperfect, and with all due deference to those better acquainted with the subject than ourselves, we submit the following suggestions.

Let the principle adopted by our venerable old chiefs, now mostly in their honored graves,—a principle as old as the reign of William and Mary in Scotland,—that was seized upon by the fathers of New England as fundamental in their policy, viz: that every child is the property of the state, and should be provided by the state with at least a common school education, be still adhered to. Let every child in the remotest corner of His Majesty's kingdom be taught at least to "read, write and cypher;" and until this can be done for all in the English language, let it be done in the Hawaiian. To this end let our common free schools be not only sustained to the extent required, but let every reasonable effort be made to improve them. At the same time, we believe the masses in the free schools can be taught at considerable less expense than they now are. The time of their continuance might be reduced; their number also, by combining the smaller schools, and thus a greater proportion of the school-tax be reserved for sustaining select schools, in which English only shall be taught. Such an arrangement would doubtless be attended with some difficulties, arising from the scattered condition of the people in remote districts, but we believe they can be met.

Let the distinct aim of the government be, as it has been, in fact, of late years, to supersede the native language by the introduction of the English, as soon as possible. With this end in view, the English schools for natives should be of a decidedly excellent character, well supported, and placed in the care of none but good teachers. This will be the cheapest policy in the end. They should be located, too, in the English settlements at first, where native children have opportunities of exercising daily, what English they learn in school. And in the vicinity of such settlements an effort should be made to place all native children of suitable age, say from four to ten years, in English schools immediately. For them to acquire this difficult language in such a district as Kohala, or Puna, or Hana, for instance, where there are no white settlements, would be almost impossible. A native will never learn English to any degree of perfection, or so as to be of any material benefit to him, solely from books; and our conviction is, after conversing with those who have had a long experience in teaching natives, that even if they should acquire it tolerably well, and continue to live remote from the English settlements, they would lose it very soon to such a degree that it would be of little use to them. This is natural and philosophical. How soon will a boy who has learned to read Latin or French, become rusty in them, after he ceases to read or use them? Many natives have learned English tolerably well in the United States, but soon became very awkward in speaking it, after their return to their native islands.

But in the midst of an English settlement the task is much easier, though even there difficult for natives; and such are the proper locations for English schools, the direct object of which should be, to furnish native teachers, to go where they shall be most needed, as several have already gone from the Royal School and from Lahainaluna, and engaged in teaching English, if we are correctly informed. It is not every native child, by any means, who is capable of learning English, and care should be taken to select such only as are capable, and of a proper age. Those who are especially promising, and sufficiently advanced, should, by some means or other, be sent, for a few years, to the Royal School or Oahu College, in order to receive the benefit of their superior advantages. If they need a little government aid in order to do so, let them have it.

For the support of the English schools more ample funds should be provided, independent of what private parties may contribute, and to this end, a percentage of the school-tax ought to be

devoted to English schools, and less of it to the free schools. To what amount, those better acquainted with the subject than we are, can judge. Each district might have the right to send its proportion of pupils, based on the amount of its money contributed, or on the number of its children in the free schools, a thing easily arrived at.

Here, as our own observation has discovered, has been the great fault in our legislation on this subject. Too much reliance has been placed on the coöperation of native parents, who have found it to be a much more expensive and difficult undertaking for their children to learn English than they anticipated, and they get discouraged.

From these central English schools, teachers would soon go forth to teach the English language, perhaps as fast as the progress of that language over the group would render it practicable for the masses to acquire it, or use it when acquired, a thing essential to their retaining it.

But while we advocate the introduction of the English language to the natives as *speedily as possible*, and hope for great beneficial results from it, especially if accompanied with proper moral and religious instruction, we do not indulge the extravagant expectations expressed by some in regard to it. They are not warranted by experience. Hawaiian history records the names of quite a number who have learned English well, not only here at home, but abroad, but few of whom have, as yet, been blessings to their nation, or an honor to their country. But the knowledge of it has not yet become sufficiently extensive, fairly to test its operation upon native society; and reasoning *a priori*, no reasonable man can fail to admit, that the very labor of acquiring such a language must have the effect to invigorate and discipline the mind, and elevate the whole man, provided it be attended with proper and religious training, without which no education is complete—rather is good but for little; and so much of the business of the country is now done in English, that for a native to be without it is a most serious drawback to his advancement.

The remarks of the government editor on *domestic* education for native girls are very just. We subscribe to them. Here is perhaps our greatest want, and it has been known and pointed out years ago; and after having spoken so strongly, we expected him to point out some adequate and practicable method by which this great national want might be met. But what does he propose? "That the female teachers be permitted and encouraged to take into their families, to be boarded and taught, as many Hawaiian girls as they can well attend to, and for whose board and tuition their parents are willing to pay extra by special agreement." "*Ridiculus mus!*"

Why every native girl in the kingdom can be placed within one year in a process of receiving just the *domestic* training she needs, provided her parents are willing to pay for it. There is no want of those who will teach native girls how to do house-work, of all kinds, with all the ordinary accomplishments, and the English language, too, for a suitable consideration. It is hard, self-denying and expensive work, and those who do it must live, must be paid. But here is the rub. "*Hic labor, hoc opus est.*" How many natives who have daughters are able to educate them at the rate of $200 to $300 a year? Very few indeed. Girls they have, and they are willing to give them up to be trained *domestically*, but the means are wanting,—the dollars, we mean. Supply these, and the work will be done. But how shall the means be provided for this necessary work? We respectfully suggest, by a combined effort of government, parents and philanthropic individuals. This seems to be the plan of Mr. Andrews, which the government editor does not subscribe to; but we do, although we do not subscribe to all his views on the subject.

A deep and wide-spread interest in the native girls has already been awakened. Individuals, —at the head of them His Majesty and our noble-hearted Queen,—have contributed liberally, and several "family schools" have sprung up and are doing their work. Let these, and schools like them, be encouraged by the government, in every possible way.

Considerable reduction might be made in the appropriation for the military, and also for the judiciary, were the suggestion of the late Chief Justice adopted, to cease paying salaries to district justices, and let justices of the peace be appointed, and paid by the fees of office, and the money thus saved be given to the support of English schools, and "family schools" for girls.

How many of these delightful little "family schools" might be supported, with the money worse than wasted upon the expensive *Polynesian* establishment!

In some states also, all fines for adultery and fornication are given to support education, and it has been suggested that the same be done here. The thought is worthy of consideration. Some thousands might thus be added to the school revenue, to aid the cause of *female family education* throughout the kingdom.

These are only a meagre outline of our views, on the all-important subject of Hawaiian education. Want of space obliges us here to pause for the present.

Introduction of the English
Language into the
Sandwich Islands.

1860.

6

From N. World.

Oct. 2, 1860, letter dated from Honolulu.

Rev. Dr. Richard Armstrong, long a resident of the islands, died on the 23d September, in consequence of injuries received by a fall from his horse some three weeks previous. He was a native of McEwansville, Northumberland county, Pennsylvania, and arrived first at Honolulu in 1832 as a missionary. He was, at the time of his death, president of the board of education, member of the privy council of state, and a member of the house of nobles. He was one of the leaders of the missionary party in the government, and one of their ablest men. His son, Samuel C. Armstrong, has left for the east, to complete his education.

Rec'd Nov. 8, 1860. VV

THE PACIFIC
Commercial Advertiser.

THURSDAY, SEPTEMBER 27.

Death of Rev. R. Armstrong.

It becomes our painful duty to announce the death of Rev. Richard Armstrong, D. D., President of the Board of Education, who died on Sunday morning last, at his residence in this city. On Saturday afternoon, the 1st of the present month, being on his way to Kaneohe on horseback, he was overtaken by a rain-storm, and while attempting to raise his umbrella the horse took fright and threw him to the ground, probably stepping upon him at the time. He lay in a perfectly helpless condition for over half an hour, when he was found by a Chinaman, who with the assistance of some natives, took him to a hut near by, and then notified his friends of the accident. He was brought to his house in an easy carriage, and placed under the care of Dr. Stangenwald. On examining his wounds the ribs on his right side were found broken in several places, one rib only being displaced, and corresponding with these fractures there was found an external bruise, not unlike a horse's hoof in size and shape. The parts being replaced, a roller bandage was applied, and the strictest injunctions were laid upon him by his medical attendant to remain quietly in bed, and make no use of his arms, or exert himself in any way. No feverish symptoms appeared, and the case was progressing finely, so that every day the prospect of his recovery grew stronger. On Saturday the 22d, just three weeks after the accident, he came into the parlor, wrote letters and conversed on business. He slept well that night, and arose on Sunday morning refreshed, but while attempting to wash himself, he complained of faintness and want of air. He laid down, but the faintness increased, and he became speechless, and a short time after expired. A *post mortem* examination was held on the day following, by which it was ascertained, that five ribs of the right side had been broken, and that death ensued from internal hemorrhage, the newly united bones having been ruptured again by an unfortunate movement of the arm, thereby lacerating one of the intercostal arteries.

Mr. Armstrong was, at the time of his death, President of the Board of Education, Member of the Privy Council and House of Nobles, Trustee of the Queen's Hospital, Secretary of the Board of Trustees of Oahu College, a Director of the Hawaiian Missionary, Tract and Bible Societies, and a Member of the Advisory Committee of the A. B. C. F. M. He possessed a vigorous, well disciplined, and active mind, and unusually active bodily habits. These traits rendered him an efficient laborer in every sphere of action to which he was called, and his colleagues in all his varied departments of public trust, will sadly feel the absence of his judicious counsels and active co-operation. His Majesty the King, the Government, the community, but most of all his own family, will feel the great loss which has come upon them. How vividly to all does this Providence bring home the too oft forgotten truth, that "in the midst of life we are in death," and admonish us to prepare to follow our departed friend. As a prominent member of this government, Mr. A. possessed the full and unqualified confidence of His Majesty, and we have been permitted to copy the following autograph letter of condolence from the King to Mrs. Armstrong. It shows in what estimation he was held by His Majesty, and is no less honorable to his heart than it must be gratifying to the friends of the deceased.

MY DEAR MADAM:—I hope I shall not appear intrusive upon your first grief, if I hasten to tender you and your family my sincerest condolences, for the great bereavement you have sustained under a heavy dispensation of Providence.

Your husband, so suddenly removed at the very time when all who knew him or appreciated his usefulness, were hoping to see him return to his important avocation, was a valued friend of mine, and an efficient officer of the government, and I am, to a very large extent, a sharer in your loss.

Believe me, Madam, when I assure you that so suddenly did this blow reach me, that it is only by degrees that I appreciate the magnitude of the loss which you and I, and the country have sustained.

Yours very truly, LIHOLIHO.

PALACE, September 24, 1860.

The funeral was attended on Monday afternoon, by a large number of the friends of the deceased, from his residence to the Stone Church, which was filled to its utmost capacity. After a prayer in English by Rev. S. C. Damon, Rev. E Corwin made a short address in English, and was followed by Rev. Mr. Clark who made some remarks in Hawaiian, and the exercises closed with a hymn sung by the native choir. The corpse was interred in the grave-yard adjoining the church. We have requested a copy of Mr. Corwin's address for publication, which we insert herewith. It contains some facts which will interest the friends of the deceased.

II SAMUEL 1: 25—(1st Clause.)—"How are the mighty fallen in the midst of the battle!"

It is not my purpose to recount the distinguished virtues of the dead and to challenge your admiration for his worthy deeds. I have not time, if I desired, either to review his public life or to dwell upon the items of his personal excellence. His most devoted friends could wish nothing better for him, than that which they believe he is already enjoying, the portion of the blessed. And his most bitter enemy, if he has one, surely can have no heart to pursue him beyond the portals of death, with a word of reproach or a syllable of detraction. Were the worthiest and the best of men to be assured that in a few moments he must be summoned away to the judgment, there to learn in the clear light of eternity, the extent of his own short-comings, no amount of adulation could make him self-confident in his own worthiness. Nor, on the other hand, can any amount of detraction mar the blessedness of any blood-bought soul which has already fathomed the wondrous depth of forgiving mercy, and measured the height of redeeming love. The eyes that

are closed in death can see nothing of the solemn pageantry of the passing hour. When once the soul has caught a glimpse of eternal things, the natural eye can no longer be dazzled by any gleaming of earthly glory. The ear upon which death has set his seal, is no longer sensible to the vibrations of earthly applause. And oh, could those lips now dumb, speak again as within these crowded courts they have often spoken, we should seem to hear a voice from yonder shining shore, saying, praise not a poor sinner saved by grace, speak not so much of me as of my blessed Savior and my precious faith. Not for the flattery of the dead, but for the instruction and the spiritual profiting of the living are these solemn occasions to be improved. Nor is there necessity that I should speak of his worth, for you who knew him best but to esteem him most, will readily enough make application of the text to his position as a preacher of peculiar eloquence and power, especially in the Hawaiian tongue; to his worth as an educator, of liberal views, untiring in his devotion to the duties of his office; to his ability as a counsellor, mild and wise and prudent, whether as respects the affairs of church or state, the interests of the native or the foreign population: while you who are most deeply interested in the development of the material wealth of these islands will make your application of it to his great activity and business energy in inaugurating new enterprises, and in promoting great industrial interests. And so, each one for himself, surprised by the suddenness of the blow which has stricken down one who will be missed in so many of the walks of life, will join in this lamentation, "How is the mighty fallen in the midst of the battle!"

But it is not of his loss to the king as a loyal subject, a devoted servant, and a faithful counsellor, nor yet of his loss to the people as an efficient public officer, that I care to speak. There is a grander battle than that which is waging for truth and right in the arena of politics. There are higher ends of being than these to be secured by those who have enlisted in the service of the king of kings the great captain of our salvation. There are great spiritual conflicts waging here and now, my hearers, in the progress of which it is a serious loss to this church and this community that any warrior should thus suddenly be stricken down. The great awakening which has of late roused to spiritual activity of so many who have been sleeping upon their arms; the wonderful work of grace which is reclaiming so many in our midst from abject bondage to vice; this it was that the deceased regarded as *the hope of the nation*. And to engage anew in this great work it was his earnest desire to recover from his wounds, and again to gird on his armor. Oh, said he, with emphasis, when conversing with me concerning these things during his last illness, "Oh how great a privilege it would be to be raised up again to engage in this marvelous work." "It seems to me," he added, "that nothing else is worth living for but to work with God's Spirit in promoting his glory and in trying to save the precious souls of these dying natives. All the machinery of politics as a means for promoting the moral well being of the people is of no account when compared with the direct and mighty working of God's Spirit. *This sets all right*. I sometimes feel sick of everything else. I more and more lose confidence in any other means. I long to engage in the work!" But, alas, his wish so sincerely and earnestly expressed was not to be gratified. He has fallen, nay, he has gone up, in the midst of the battle.

It is unspeakably consoling to his friends to know, that between the receiving of that severe injury, which might have proved fatal in a few weeks at most, and that second injury which was the immediate cause of a more hasty death, he had time for meditation upon eternal things, and time for preparation for his last great change. In my first interview with him after his injury, I was impressed with the earnestness with which he requested that I should pray with and for him, that he might be more spiritually-minded; that this affliction which he regarded as from the chastening hand of his kind Heavenly Father, might not be lost upon him. "I want more than anything else to live a holier life, if God shall spare me. I feel that I have been too much engrossed in worldly things. When I was lying there in the road with my face in the dust, unable to rise, gasping for breath and expecting that I should die there alone, before any help could reach me, all these things of earth, all these business cares, all these affairs of the government, appeared very small to me then compared with the question of my personal interest in the great salvation." Such were the tone and substance of his brief but earnest conversations with me, and such, as nearly as I can recall them, were his very words.

And now, my friends, what use shall we make of this solemn admonition? Shall we, who cherish the hope that we are the espoused of Christ, keep our lamps trimmed and burning, ready for the coming of the bridegroom? Shall we who have enlisted as soldiers of the cross for this brief life campaign gird on our armor and fall, if we fall, in the midst of the battle? If this wonderful work of grace goes on shall it be our highest delight heartily to engage in it? Nothing else in this world is so well worth living for as to glorify God in untiring efforts to save souls. To be permitted to engage in this blessed work our dear deceased brother could almost afford to have turned from the very gates of the celestial city, when yesterday his faith was changed to sight and he learned by sweet experience the joys of a sabbath in heaven. Surely nothing else could have brought him back. Say, could his mourning family and his dearest friends wish to recall him from those realms of bliss for any less worthy end? Only as by this solemn admonition God's people shall be quickened to a higher spiritual life. Only as his ministering servants shall be made more faithful in their sacred calling. *Only as God shall use this mournful dispensation of his providence to widen and deepen the wonderful work of grace which is here in progress, can we feel that the church and the nation is in any measure compensated for so great a loss.*

CONSUMPTION CURABLE.—At the *post mortem* examination of the late Mr. Armstrong held on the 23d inst., an interesting discovery in medical science was made, relating to the curability of consumption. The Physicians present on the occasion were, Messrs. Drs. R. M'Kibbin, Sr., R. M'Kibbin, Jr., G. P. Judd, Wm. Hillebrand, Chas. F. Guillou, E. Hoffmann and H. Stangenwald. On examination of the right lung a number of tubercles were found in the upper lobe healed or in a healing condition, many of them leaving only a peculiar calcareous deposit behind, while some still contained in part the cheesy and soft consistency of tuberculous deposit. Some 20 years ago, Mr. Armstrong suffered from a severe and harassing cough and other symptoms of consumption, of

which he said he was cured by the judicious use of cold bathing and horseback exercise, and here therefore is shown an instance of the possibility of a case of genuine consumption being cured under favorable circumstances.

Obituary of
Rev. Richard Armstrong, D.D.

Rec.d Nov. 16, 1880.

American interest at the Hawaiian Islands.

The Hawaiian Islands, standing as they do, as the Halfway House on the Great Highway from California to China; commanding the Western Coast of the United States, and holding the position of the West Indies of the North Pacific, must always maintain an important relation to American interests. The possession or Control of this group, by any rival Commercial Power would be most disastrous to those interests. Yet, owing mainly to the almost utter neglect of our Government to foster its relations and preserve its well earned influence with the Hawaiian Government, and also to the increased activity and vigilance of England, exerted through direct & indirect channels, such a result seems imminent. In the opinion of persons most familiar with the facts, it can only be averted by prompt action on the part of our Government.

American interests in that Group exceed in magnitude all others combined. Of the import into that Kingdom in 1860, amounting to $781.000. — $584.000. were from American Ports: the balance from those of twelve other nations. Of the 84 merchant vessels arrived in that year, 71 were American, and of 126 whaleships, 98 were American, and

15 were Hawaiian, mostly owned by American residents at Honolulu. Most of the foreigners and most of the foreign Capital, are American. The American Missionaries have Christianized and Civilized the people, and to the direct efforts of Americans, the Hawaiians owe their National independence, their Constitution & Laws, and their educational and other Civilized institutions.

Until within a few years, American influence there, has been paramount. But owing to the very unfit appointment of Consular & diplomatic Agents by the Govt of the U. S. that influence has rapidly declined. The American residents there have repeatedly made representations of these facts to the Govt, but in vain. Their statements have been unheeded, until they have become discouraged and humiliated at the state of affairs.

The first blow to American influence at the Islands, was by the appointment of Mr Gregg by Prest Pierce, as Commissioner. Mr Gregg was a Catholic, and considering the difficulties into which the Hawaiian Government had been involved with France, on account of the Catholic question, & the well earned influence which the American Protestant Missionaries then possessed, an influence which was purely American, the appointment was a singularly unfortunate one.

one. Mr Gregg was from a section of the Country holding no commercial relations with the Islands, and was in other respects, incompetent for the duties of this position. His successor, Mr Borden was also unfit for the office, and American interests, during the incumbency of both these officials, who forfeited the respect of all classes of foreigners & natives, would have been much better subserved, had the office remained vacant. The Americans resident at the Islands are proud of their Country and devotedly loyal to the Union. When the Republican Candidates were elected, they rejoiced in the confident hope of seeing as the Representative of the U. S. at Hawaii, a gentleman of character and ability, who would be a credit to the Country & to the Republican Party, & who would restore American relations at the Islands to their well deserved position and influence. The appointment of Mr Dryer was a death blow to all such hopes. Utterly incapable, from his well known character & habits, of protecting American interests, of filling with credit the position which he holds, he is a disgrace to the American name, & a constant source of mortification to his Countrymen & of ridicule & contempt to both foreigners & natives. Such is the universal testimony of

all

all Americans who have either written or returned from the Island since Mr Dryer arrived there. The representatives of England, France Germany & other European Powers are gentlemen of ability & standing, and the contrast is striking, & disheartening, to every loyal American.

When the King was forced in 1843. to cede his Island to Great Britain, he sent an American to England to represent the outrage, and claim the restoration of his sovereignty. Aided by the representations of the U. S. Minister, the mission was successful, and the Hawaiian Flag was restored. Mr R. C. Wyllie, an English gentleman of wealth, ability, experience, who had been a Banker, and agent of the British holders of American & Mexican bonds, came to to the Islands with Gen Miller, the newly appointed English Consul General, in the nominal capacity of his secretary. He soon so ingratiated himself with the Government of the Islands, & with the American Missionaries who at that time had paramount influence with the Govt, that he was offered the post of Minister of Foreign Relations, which he accepted, and has held to this day. He has steadily endeavored to destroy American influence & to bring the group under English Control, and owing to

his efforts, assisted as they have been by the unfit appointments of our own Government, he has done much to weaken American & increase English influence at the Islands. By loans of money to the King & chiefs, he has obtained a powerful influence over them. He has procured the appointment of such Americans as he could control to office under Govt. & has through his influence succeeded in depriving the American Mission of their well earned influence with the Govt & their control over the educational system of the group which was established by their own efforts. He has succeeded in procuring the appointment, by the Queen of England, of a Episcopal Bishop to reside at the Islands, thus introducing a new & powerful element of English influence and control. He is making great efforts to induce the Government to borrow money in England, a measure which would be ruinous to the Government, in the opinion of those most familiar with the native character.

In 1855 a treaty of reciprocity was negotiated between the Islands & the U.S. which if it had gone into operation would have bound the Islands very closely to the U.S. and have defeated any scheme for English control. The treaty was however defeated

in the Senate, by the efforts of Senators Slidell & Benjamin of Louisiana. If such a Treaty could be negotiated at the present time, the present English intrigues would be effectually defeated, and American influence restored to the position which they have held, and which by their magnitude as compared with all other interests, they are entitled to hold.

But in no more effectual way can American interests at the Islands be subserved, than by the removal of the present Commissioners and the appointment of some person of character, & ability as the Representative of the United States

By these measures, the N. G. Govt can alone in my judgment, prevent the group from falling into the hands of England; or hope to restore the naturally close relations of friendship and interest which should exist between this interesting and important group and the United States & whose citizens it owes its Christianity its Civilization, and its very existence as an independent nation.

Statement of
Sandwich Islands
by
J. F. B. Marshall, Esq
April, 1862.

1862

State House Boston April 16

My dear Sir,

Your note being addressed to me at Westboro' did not reach me till today when I learned that you had left. I am glad to learn that you are about to visit Washington. The Govt have had their attention called to the State of American interest at the Sandwich Islands, and are prepared to listen to any statement with reference to them from any party familiar with the subject. I hope you will see the President, Mr Seward and Mr Sumner. I sent to the Colter a few days ago an extract from a letter with reference to Mr Thomas J. Dryer the present American Commissioner there. I did not feel at liberty to give the name of the writer, but may mention to you confidentially that he was C.R.T. Bishop the Banker who married a daughter of Paki (Bernice) a very accomplished

estimable lady, and one of the highest rank. Bishop is a member of the Kings Council and one of the most high minded & intelligent Americans there. He is very cautious in the expression of his views as you will see by the extract copy of which I enclose. Mr Sumner wrote that Mr Dryer had recently sent satisfactory despatches to Mr Seward. From what I have heard with reference to him, I am confident that they must have been written by some other person.

A memorial was sent to the President by persons in Boston, interested in the Island and also from New York. The names on both would be familiar to you, & I should be glad if you could give any assurances that were needed as to the signers.

I enclose some papers the originals of which are on file at the State Department. Also a statement hastily written, on Amer. Can interest & other papers from which you can gather all the information needed. I will call for them on your return.

Very truly Yours

J. F. B. Marshall

Dr R. Anderson.

J. F. B. Marshall Esq

Boston, Apr. 16, 1862.

Rd. Washington
apr.

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THE PACIFIC
Commercial Advertiser.

THURSDAY, AUGUST 28.

Death of His Royal Highness, The Prince of Hawaii.

It becomes our painful duty to announce the death of the young Prince of Hawaii, who expired at the Palace on Wednesday morning at 8 o'clock. We did not dream when we penned for our last issue the notice of his indisposition, that this would convey the announcement of his death. Yet so it is,—grief and sorrow have seized the royal household, and will be participated in by every person in the Kingdom.

The Prince was born on the 20th of May, 1858, and was consequently 4 years, 3 months and seven days of age when he died. He early developed an unusual forwardness, which made him a favorite with his parents, who almost idolized him, and with all who became acquainted with him. As he grew older, the winning traits which he began to develope, naturally drew out to him a strong attachment and love from all who knew him, which showed itself whenever he appeared in public, where he was invariably an object of special attraction. He has generally enjoyed very good health and shown no symptoms of disease of any kind, till the attack which occurred on the 18th, and which is thought to have been inflammation of the brain or water on the brain, a very common disease among children. The malady made rapid progress, and in the course of four days it became evident that it would terminate in death.

On Saturday, at 10, A. M., the child was baptized by Rev. E. W. Clark, according to the Episcopal form, in the presence of the King's household, cabinet and chiefs, and named ALBERT EDWARD KAUIKEOULI LEIOPAPA A KAMEHAMEHA, Mrs. Synge, the lady of the British Commissioner, standing as sponsor for Queen Victoria of England, Mr. Synge, for the Prince of Wales. Great satisfaction has been expressed with the baptism of the Prince. It was the purpose of the King to have the ceremony performed by Bishop Staley; but his non-arrival and the sickness and death of the child frustrated the long proposed plan.

During his illness, the greatest interest has been manifested by the public to learn the exact state of his health, and bulletins were daily issued. The nature of the disease was such that the little patient suffered the most intense agony during his illness, which exhibited itself in spasms, cramps and shrieks, which no treatment could alleviate. On the morning of his death, however, the pain subsided, and the child became calm and his countenance the image of sweetness and heavenly radiance. The King and Queen, broken down with grief, stood by the couch of their dying boy, and with them Mrs. Bishop, Miss Paki, Mr. Wyllie, and some others. Seeing that the child was dying, His Majesty took the prayer-book and requested Mr. Wyllie to read the prayer appropriate for the occasion. This scene, as the royal group knelt at the death-bed of the child, and joined in supplications to their Almighty Father, while the infant spirit peacefully left the body and winged its flight to its Creator, was one which can better be imagined than described.

The booming minute cannon, tolling bells and half-raised flags announced, at 8¼ o'clock, to the anxious public that the Prince was dead, and the grief of the native population immediately exhibited itself in various ways.

Thus has closed in one short week an event entirely unlooked for, which has sent a pall of gloom into the palace, plucking the chosen flower from the bosoms of the King and Queen, and destroying the fond hopes of the nation. The death of no other person could have been so severe a blow to the King and his people as that of the PRINCE OF HAWAII. In this youthful scion were centered the hopes of his parents, and to him the eyes of the whole nation turned as the prospective ruler of Hawaii. In him, all the plans of His Majesty appeared to center—he was the idol of all. But these plans are prematurely destroyed, all these fond hopes are crushed by an over-ruling Providence, inscrutible, wise and good, "whose ways are not as our ways, and whose thoughts are not as our thoughts." To His supreme will let us all bow, and acknowledge that He is the Sovereign of all, and the Ruler of the Universe. How true it is that "man proposes, but God disposes."

Most devoutly do we pray that this heavy affliction may be accompanied with its blessings, not only to the broken hearts of the bereaved royal parents, who have watched over their child with a devotion which has never been surpassed, but to the whole nation. What parent, who has ever been called on to yield up to the summons of death, his idolized child, can fail to sympathize with our afflicted sovereigns, or fail to offer up a prayer in their behalf, that this blow may be sanctified to their temporal and spiritual happiness, and to the good of their people. We feel that they have the deepest sympathy of all in this trial of the death of one so dear to the whole nation.

God thought it best to take him hence,
Or else he'd not have died—
Remember 'twas an all-good God
Who took him from your side.
Weep not for him who in life's morn
Hath from your circle fled;

He was too fair and good for earth,
Then why should tears be shed.

It seems as if Providence had selected this very time for this sad event, for some wise purpose, which may not be clear to us now, but of which the future may develope the meaning. Why it should have happened just at this juncture, when more than usual political feeling has been existing, when His Majesty was without a regular Cabinet, and just about the period which had been set for the arrival of Bishop Staley and the baptism of the Prince with full ceremonies, may appear inexplicable. Had it occurred a few months earlier or even a few months later, it might not have been accompanied with so many circumstances indicating that Providence has some wise end in view.

☞ The deep interest taken by the public in the young Prince, was forcibly shown in the closing of all stores, and an entire suspension of all business immediately on the announcement of his death on Wednesday; a stillness and gloom appeared to possess the city. H. B. M.'s ship *Termagant* fired a Royal minute salute, and she, as also the other ships in port, wore their colors at half-mast. Passing the engine house of Hawaii No. 4, of which the Prince was a member, we noticed it draped heavily in mourning, as were also the engine, hose-cart, and the little chair in which he rode during the firemen's parade a few months ago. The other engine-houses were also dressed in mourning. No arrangements have been made for the funeral, and it will probably not take place for some days.

THE PACIFIC
Commercial Advertiser.

THURSDAY, SEPTEMBER 11.

THE responses, resolutions and addresses which the death of the PRINCE OF HAWAII has called forth from the foreign representatives local societies and citizens, afford evidences of the sorrow which that event has created among all classes. Nor are these expressions the mere ebullitions of momentary grief, but they are the deep, soul-stirring utterances of the disappointed expectations and hopes of the nation. It is true the Prince was yet young, and was only beginning to become known to the people who loved him because he was the Prince, the flower and hope of a royal house as illustrious in Hawaiian History as that of any royal stock to any other nation. Though young, all eyes were turning towards him, hopes were forming, and prayers offered that he might become an honor to the throne and a blessing to his people.

These expressions of sympathy are meet for the occasion, and while they are evidences of the keen sorrow of a loyal people, have, no doubt, been as kindly received as they were cordially tendered. It was eminently proper that the citizens of this metropolis should assemble and give utterance to their sentiments. Although many of them are simply strangers here, the act is none the less appropriate. The meeting which was convened on Thursday last, called together, at the Court House a number of our citizens, for the purpose of adopting some expression of sympathy with their Majesties on the bereavement. It was organized by appointing B. F. Snow, Esq., Chairman, and Jas. W. Austin, Esq., Secretary. After a few remarks from several gentlemen present, a committee of five was appointed to draft an address to His Majesty. On the following day, an adjourned meeting was held again at the same place, and the hall was crowded with both foreigners and natives. The address which had been prepared by Wm. L. Green, Esq., was read in English and Hawaiian, and was so appropiate and expressive of the popular sentiment, that it was unanimously adopted, without debate, and ordered to be presented to His Majesty, through Prince Lot, by a committee of four citizens, consisting of Messrs. W. L. Green, E. O. Hall, A. Moku, and Moehonua. The following is the address:

To Their Majesties, Kamehameha IV. and Queen Emma:

MAY IT PLEASE YOUR MAJESTIES:—The citizens of Honolulu deeply deploring the demise of H. R. H. Albert, Prince of Hawaii, only son of your Majesties and heir to the Hawaiian Crown have deemed it meet, in public meeting assembled, to convey to your Majesties an expression of the sincere and heart-felt sympathy and respectful condolence which they feel towards your Majesties on this very sad and heart-rending occasion; and whilst with the bereaved parents they deeply mourn the loss of one so young, so lovely and so promising, they mourn also, for themselves and the nation, the early loss of one, on whom the people had centered their warmest affections and most cherished hopes.

The citizens of Honolulu claim no preeminence over other portions of your Majesties' realm, for devotion and loyalty to the House of Kamehameha, but they may be permittod respectfully, to say that—having enjoyed greater opportunities of personal intercouse with the august deceased and of noticing and admiring in him the early development of those graces of body and mind, which even in tender youth gave so rich a promise of a glorious manhood—his premature demise has touched a tenderer chord, a deeper sentiment in their breasts, than if springing simply from sympathy with the bereaved parents or an appreciation of a national loss.

To this faint and very inadequate expression of the feelings with which the inhabitants of Honolulu approach your Majesties, on this lamentable occasion, they would respectfully add their earnest hope that your Majesties may not suffer yourselves to succumb under the heavy calamity with which it has pleased the All-wise of our destinies to afflict you, but that your Majesties may be, in some measure, sustained under your bereavement by the reflection that you still possess in a loyal and devoted people a large and affectionate family, who claim a portion of that love and solicitude hitherto so lavishly bestowed on the dear one now departed, and who will never fail to reciprocate and repay that love and solicitude by obedience to the laws and devotion to the Crown and person of your Majesties.

B. F. SNOW, Chairman.
J. W. AUSTIN, Secretary.

The citizens of Lahaina, never behind in any good work, also met last week and gave expression to their sentiments of condolence in the following appropriate address:

To Their Majesties King Kamehameha Fourth, and Consort Queen Emma:

We, your Majesties' loyal and dutiful subjects and others, residents of the district of Lahaina, assembled in public meeting, desire to approach your Royal Persons with expressions of our profound emotion and sorrow, at the irreparable loss which you and the nation have sustained in the sudden and unexpected death of His Royal Highness the late Prince of Hawaii; and to assure you of our earnest and heart-felt sympathy in this most heavy affliction, with which it has pleased the Almighty, in his inscrutable ways, to visit both yourselves and this People.

We deeply share in the universal lamentation which this great calamity has called forth, and we deplore the loss of a Prince whose amiability and intelligence promised so much for the future of this People.

That it may please Divine Providence to soften this affliction to your Majesties, and support you in this heavy trial, is the earnest wish and prayer of your Majesties' loyal and devoted subjects, and of the foreign residents of Lahaina.

F. W. HUTCHISON,
E P. ADAMS,
D. BALDWIN,
D. K. NAIAPAAKAI,
J. W. H. KAUWAHI,
M. KENUI, } Committee.

The following address was presented by the Artillery Company of this city:

ARMORY OF THE ROYAL LIGHT ARTILLERY CORPS,
"THE PRINCE OF HAWAII'S OWN,"
Honolulu, September 5th, 1862.

SIRE:—The All-wise Father, who "chasteneth those whom he loveth," hath suddenly taken to himself the beloved Son of your Majesty, and of the Nation, and the hearts of "the Prince of Hawaii's Own," are filled with grief by the death of one in whom was centered so much of affection and hope, and who gave promise of so happy and useful a future; and we desire to express to your Majesty and to her Majesty the Queen, our heart-felt sympathies in this your time of great affliction and trial.

The memory of the Prince, whose title we are proud to hear, and to whose person we were devotedly attached, will be sacredly cherished by every member of the "Royal Light Artillery Corps."

We mourn with your Majesty, and would gladly afford consolation, but it is not in *mortal* power to assuage the grief of a parent's heart crushed under so heavy a bereavement; we can but mingle our tears with yours, and, relying upon *Almighty* aid, pray that time, with the sympathy and increasing affection of a loyal people, may heal the deep wound that death has made.

Permit us, who have the honor to look up to your Majesty as the head of our corps, as well as Sovereign, to offer our respectful condolence in this heavy hour; and to assure your Majesty that we shall at all times deem it a privilege to testify by our acts, as well as by our words, the sincerity of our affection for your Majesty, and our regard for the memory of his late Royal

Highness, Prince Albert of Hawaii.
Approved by the Corps. JNO. O. DOMINIS, Sec'y.
To His Majesty KAMEHAMEHA IV., etc., etc., etc.

All these proceedings show how deeply seated was the love of the people to the young PRINCE OF HAWAII, and how earnest is their loyalty and affection to the King and Queen, who so worthily fill the throne of the Kamehamehas. Long may they both live, to seek only the highest good and prosperity of their confiding people.

NOTES OF THE WEEK.

FUNERAL OF THE PRINCE.—The funeral of the late Prince of Hawaii, was held on Sabbath last at 11 o'clock A. M., at the Palace. The ritual of the church of England was read, Rev. E. W. Clark and S. C. Damon officiating. Although notice had been given that the service was to be strictly private, the attendance was large, comprising the chiefs, ministers, representatives of foreign governments, military and other organizations, government officers, &c., &c. From sunrise till the conclusion of the services,—about 11½ o'clock—guns were fired every five minutes. A tomb has recently been erected in the Palace grounds for the remains of the Prince, but the coffin was not deposited in it on the occasion.

☞ A Funeral Sermon on the late PRINCE OF HAWAII, was preached last Sabbath evening at the Fort Street Church, by Rev. S. C. Damon. An unusually large audience was present on the occasion. The text was from II Samuel, xii ; 18, 23.

"And it came to pass on the seventh day that the child died. But now he is dead, wherefore should I fast? Can I bring him back again? Again I shall go to him, but he shall not return to me!"

After alluding to the death of the infant Prince Royal, in the Palace of King David at Jerusalem, Mr. Damon referred to the death of the Prince of Hawaii, making some remarks upon the striking similarity between the ancient Hebrews and the Hawaiians. The sermon aimed to exhibit the *Lessons taught by the death of the Young Prince*, and under several heads, the preacher sought to show that the hand of God should be recognised in this event—that human plans are all vanity and uncertainty—that life is at best short and fleeting—that there is always danger of our setting our affections too strongly on earthly things—and the great truth that death comes alike to all, high and low, rich or poor. Each point was appropriately illustrated with reference to the present calamity, which has befallen the Royal Family of this Kingdom. The audience manifested a deep interest in the sermon by the most marked attention, and we wished that the voice and earnest appeals of the preacher could have been heard by not only by our King and Queen but by each of the chiefs. He took a hopeful view of the future, and closed his discourse with the following lines from one of Longfellow's poems, entitled, "Resignation."

"Let us be patient! These severe afflictions
Not from the ground arise,
But oftentimes celestial benedictions
Assume this dark disguise.

"We see but dimly through the mists and vapors,
Amid these earthly damps,
What seem to us but sad funereal tapers
May be Heaven's distant lamps."

THE LATE PRINCE ALBERT.—On Thursday last, the remains of His Royal Highness lay in state from 8 A. M. till noon. During the first hour the diplomatic corps and their families visited the Palace, and at 9 o'clock the gates were thrown open to the public generally. The body lay in the Throne Room, and was most beautifully and tastefully dressed in white satin, and the corpse appeared as lifelike as if the child was only sleeping. A constant stream of visitors passed through the Palace during the three hours, and crowds of natives filled the Palace grounds and thoroughfares leading thither, who gave way to their ancient custom of wailing—one of the most affecting exhibitions of sorrow that can be imagined. By the following circular which has been issued, it will be seen that the funeral is to be a private one on Sabbath next at the Palace.

CIRCULAR.—The Ceremony of the Funeral of His late Royal Highness Albert the Prince of Hawaii, will be performed at the Palace, at 11 o'clock, A. M., on Sunday the 7th of September, proximo.

The Funeral will be strictly a private one.

By order of the Chamberlain of the King's Household.

PALACE, 29th August, 1862.

Death of R. Price
of Hawaii,

1862.

ABC 19.1 v.18

12. Death notice of Hawaiian prince; n.d.
13. Opuni, J.D. A.L. to R. Anderson; 23 March 1863
14. Adams, E.P. A.L. to S. Castle; 24 Feb. 1863

THE HOUGHTON LIBRARY

ABC 19.1 v.18

15. Kekuanaas, M. A.L. to American Board of Commissioners for Foreign Missions; 24 Nov. 1863
16. Extracts from letter of Rev. J. Bicknell to Rev. S. Smith; 2 Mar. 1864

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12

DIED.—In this city, Saturday, August 29th, of congestion of the lungs, KEOLAOKALANI PAKI BISHOP, aged 7 months and 29 days, infant nephew to His Majesty, and only son of Her Excellency Luka Keelikolani, Governess of Hawaii, and Hon. Isaac Y. Davis, and adopted son of the Hon. Mr. and Mrs. Charles R. Bishop. The funeral took place yesterday, and was private.

Hilo, March. 23. 1863

To the great American Missionary Society, very greatly love to you.

On behalf of myself & my brethren your grand-children, who are born into life & light. we are happy & exceeding joyful on account of the arrival in life of Rev. R. Anderson D. D. our great father. therefore we do now present our most kind & cordial salutations.

(Signed) J. D. Ohumui
School teacher

Nota Kindovik Island

Nota. Sent 2/3/1853

No ditto.

Lahaina February 24th 1863

Sam'l N. Castle Esq
Honolulu

My dear Sir

I notice by the papers and also by a letter from my sister, that the Rev'd Dr Anderson is on his way to these islands and will doubtless visit this place. I have not the pleasure of a personal acquaintance with the Dr tho. I believe every other member of our family has, and my eldest sister Jane was for some time a resident in his family. I therefore think I have a little claim that he should should stop with me when he visits Lahaina and I shall be much obliged to you if you will extend to the Dr a cordial invitation, in my name, to stop at my house during his stay here. I have taken the liberty of asking you to do this for me as I presume you to be better acquainted with him than most others. With remembrance to the Castle I am

Very truly yours
E. P. Adams

E. P. Adams Esq.

Lahaina, Feb. 21. 1863

Rec. Feb. 28 –

Ans. March 3/63.

15

Education Office
Honolulu Novem. 24th 1863

To the American Board of Commissioners
for Foreign Missions.

Gentlemen.

The Board of Education, of the Hawaiian Islands, would most gratefully acknowledge the receipt, by the "Raduga", of the 2 Cases of Philosophical apparatus, so kindly given by you to replace the set lost by the unfortunate fire, which destroyed the main buildings of the Lahainaluna Seminary, in January last.

It is a source of great pleasure, to the Educational Dept. of this Kingdom, to know that this Seminary, which owed its existence, and for so many years, its support, to the philanthropical efforts of the American Mission, should still be considered a worthy object for your generous regard.

Please accept

our thanks - gentlemen - for a gift, so well selected, and which will add so much to the efficiency of the School.

I now have the gratification to assure your Honorable Board, that the Seminary is again in a condition to be, as it always has been, - the highest School in the Kingdom, and of incalculable benefit to the people.

I have the honor to be
Gentlemen
Yours with Respect
W. Rekuanaa
President

His Excellency M. Kekuanaao,

Honolulu, Nov. 24. 1863.

Rec'd Apr. 4. 1864

Ack'd Dec. 9. 1864

Ack'd a Dreadful
to Lee [illegible]
[illegible]

Extracts from a letter to Rev. S. Smith of Mar. 2nd 164 from Rev J. Bicknell.

"Moreover I have scruples about settling over any of the churches on Oahu, until I understand clearly the platform of the "Ahahui" or Oahu Clerical Association.

From what Mr. Clark said at the meeting at Kamakapili, I was led to believe that the Ahahui is a power above the church. If so, then I can see danger ahead. The same state of things will be brought about as in the Papist Church, — the Ahahui will prove a "horn".

My fears are for the future of the church, after the missionary fathers shall have passed from the

stage. A time will come when the native clergy will form a majority of the Chahui, & they will combine, & impose any creed they have a mind to upon the church, or enslave it, just as the Papist clergy have enslaved their church. I confess I have scruples about helping to set an engine in motion which may end in ~~the~~ overthrow of the church.

If it be placed upon a fraternal footing merely, & not exalted into a power, I can see that the Chahui would be a great blessing. Upon this platform it shall have my warmest sympathies, but to exalt it into a power in the place of Christ, my heart sickens at the thought. I have protested against the usurpation of the Bishop of Rome, & I shall have to protest against the Chahui, if it stands upon the same platform.

Previous to my leaving the

Marquesas Is. the Lieut. Governor ~~of the Marquesas~~ at Nukhiva, in connection with the French Bishop, appointed about ninety policemen, for the island of Nukhiva. After they were inducted into office, these policemen discovered that they were a power in themselves, & by combining, they overawed the people. Ultimately they became very despotic, & in a letter from Mr. Lawson, received about a month ago, I was informed that their aggressions had provoked a war.

I am afraid that something of the kind will take place here in the disruption of the churches. The native clergy finding that they are a power, when united together as an Chatham, may become intoxicated, & be inclined to carry matters with a high hand.

If it be the unity of the churches that is aimed at in forming the Ahahui, the best course to adopt to bring about that result is to lead the churches up to a higher standard of faith, & cement them together by the unity of the ~~church~~ Spirit. This is the gospel plan. The Ahahui, is at best, but a human contrivance, It is safer for the cause of truth to keep the power within the churches themselves, than to delegate it to another body.

You remember how Kuaea labored at the meeting at Kamakapili, to get Solomona appointed upon the Komite Hoiko (Com. ad interim), & had it not been for the presence of the Kipimana Fathers, he would have carried the point, when every right thinking man knew that

Solomona is not a proper person to be put on that Committee. I mention this to show, that the sympathies of the native clergy are with one another, & as their interests lie together they are liable to be more deeply concerned about upholding one another than in seeking the best good of the church.

Should the Ahahui become a power, & the Kamile Hoko be composed of a majority of native clergymen inclined to be chiefish as Kiaea is, then they may hoko (accomplish) any thing they have a mind to. What is to hinder?

The native clergy have not received a home training, & as the measure of gospel light which they have attained does not in every case, cover the whole ground of their deficiencies of early moral training; they may not scruple, when their own ends are concerned, to adopt measures which may be more

hurtful than beneficial. For illustration; - Solomona, is school superintendent of the District of Eva, & instead of appointing proper persons over the schools as teachers, he has employed his own relatives. One of them, a brother or a cousin, is a notorious libertine. What Solomona has done, others of the native clergy ~~that~~ I am acquainted with would have done. Now, if these native clergymen can act with such a want of principle in one case, why may they not in another? If they lack moral principle, what is to restrain them, if they have the power, in inducting men into the ministerial office, without any other qualification than that they are relatives?

It is not to be denied that a time will come, when the native clergy will prove the majority. Now the aim should be not to form an organization that may grow into a power, & become an abuse, but to form

the that shall be a check, as well to the clergy as to the people. This result will be obtained, not by exalting the Chair into a power, but by placing it on a fraternal footing. There will then be a balance of power. Each pastor & church will then be a check upon another, & so the introduction of heresies will be prevented"

Extracts from letter written by Rev. J. Bicknell to Rev. L. Smith

March 2. 1864

Rec'd May 9.

Ackd. May 13/64

ABC 19.1 v.18

17. King's speech at opening of the convention (printed pamphlet); 29 Aug. 1864
18. Annual Exhibition of Oahu College; (printed program); 16 June 1864

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ABC 19.1 v.18

19. His Majesty's speech at the prorogation of the Legislature of 1864
20. Bill of Rights; 8 Oct. 1864
21. Alexander, W.D. A.D. notes from a sermon preached by Lord Bishop of Honolulu; 1 Jan. 1865

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18-25

17

THE KING'S SPEECH

AT THE

OPENING OF THE CONVENTION.

Nobles and Delegates of the people.

It has pleased God Almighty to call hence to a better world my Brother, KAMEHAMEHA IV., whose death has filled the Nation with mourning and my own heart with profound grief. The sudden and unexpected demise of this Sovereign whose love you have all experienced, and whose time and talent were devoted to your good is indeed a national loss. This deplorable instance of the uncertainty of life warns me of the necessity of earnestly and diligently trying to do what I can for the benefit of my people.

It has been the traditional policy of my Predecessors, to whom the Kingdom is indebted for the liberal reforms that have been made, to lead the nation forward and to watch over its welfare. My subjects will find in me, as they did in them, a jealous guardian of their liberties and an earnest promoter of all measures calculated to increase their happiness, and to check the evils that tend to their destruction.

I return to you, Nobles and Delegates of the people, my thanks for your prompt answer to the appeal I have made to your loyalty and patriotism. You have discarded certain assertions impugning my motives and my intentions, and this confidence indicates that you now meet me with the same spirit and sentiments which animated me in my appeal to you.

During the course of the last twelve years, the weak points of the Constitution of 1852 have been made apparent to all. The wisdom of the Rulers and of the people combined, have smoothed down its defects, but have not however succeeded in removing them. Difficult as the task we are about to undertake might have been a few years ago, time has succeeded in making it easier, and I think that now these modifications can be discussed by us with adequate knowledge and with the authority of experience.

Several articles of the Constitution are so loosely worded as to leave room for doubts and uncertainty ; these I shall successively point out to you in the course of our meetings. The order of succession to the Throne should be more fully established, and a clause making the marriages of the Royal family subservient to the public good might properly be inserted in the Constitution. The article providing for the alienation of the Kingdom, although perhaps dictated at the time by peculiar circumstances, is one which, I think, ought to be erased from our Organic Law : such a provision can do no good and may do harm, and is repugnant to the feelings of all loyal men.

The institution of the Kuhina Nui originated, in my opinion, in a wrong conception of our past history and is an unnecessary check upon the Legislative in giving to this Officer an absolute control over the acts of a body of which he himself is a member and in which he has a vote. A provision for a Council of Regency, in case of minority of the Heir to the Throne, would be in accordance with all monarchical customs.

The protracted sittings of the Legislature have been caused, in many instances, by the absence of all direct intercourse between the House of Representatives and the Executive. I think the presence in this branch of the Legislature of one or two of the members of the Cabinet, would be conducive to the prompt dispatch of business.

I am of opinion that the Representation of the People ought to be apportioned and regulated according to the population by Districts, and I would suggest the adoption of such an apportionment as would leave the number of Representatives equal to what it now is.

Experience has proved to my satisfaction, and I hope to yours, that a property qualification for the House of Representatives would have the effect of promoting industry and perseverance among my people, by making a seat in the House. an object of ambition and a test of respectability. I am of opinion that this property qualification should be made so low as to bring this honor within the reach of every industrious man.

The number and the importance of these modifications have induced me to call this Convention, in which, the People being represented by you, gentlemen, their freely elected Delegates, you, my Nobles, sitting for yourselves, and I for myself, all the Constituting Powers of this Realm are concentrated. I hope that every Noble and Delegate will exercise freely the right of suggesting any provision on which he may have maturely reflected, with the assurance that such suggestions will be listened to, on my part, with the same consideration which I expect for my own. At the same time I shall claim for myself or others speaking by my authority, in my name and in my presence, the same right of debate that I freely accord to each Noble and Delegate.

May God, in His divine mercy, enlighten us in the course of our deliberations and inspire all of us with the wisdom necessary to prosecute in mutual accord, objects so dear to my heart as the welfare and the prosperity of the People upon whom He has called me to rule.

And I do now declare this Convention opened.

King's speech at the opening of the convention

Rec'd Aug 29. 1864

Ans. Aug. 29/64

18

Annual Exhibition!

—OF—

OAHU COLLEGE,

—AT—

Fort Street Church,

On Thursday Evening,

June 16th, 1864.

1. SINGING—Now Vanish before the Holy Beams—Chorus, . CREATION.
2. ORATION—Choice of a Profession, ... C. H. DAVIS.
3. DECLAMATION—Bondman's Appeal to England, . . A. B. CLARK.
4. ORATION—Kamehameha III., ... W. DAVIS.
5. SINGING— { Sleigh Ride—Glee, ... / Call John—Glee, ... / Solo—Aria, ... MARTHA.
6. DECLAMATION—Freedom's Conflicts, . . . W. D. GELETT.
7. DIALOGUE—Speaking at Exhibition, . . { C. H. ALEXANDER. / C. M. COOKE.
8. ORATION—Progress, ... J. C. BAILEY.
9. SINGING—Oh what full delight—Solo and Chorus, . . . BALFE.
   " By the Lone Tomb—Duett, . LUCIA DI LAMMERMOOR.
10. ORATION—Fame, ... A. KAHAI.
11. ORATION—Study of Natural Science, . . . F. O. LYMAN.
12. ORATION—Astronomy, ... S. B. DOLE.
13. SINGING { Castanet and Gay Guitar—Duett, Ellen & Bella + Mary C GLOVER. / Spirit Voices—Solo, Mary Cooke . . . GLOVER.
14. ORATION—Professional Experience, . . . W. E. ROWELL.
15. ORATION—American Eloquence, ... A. CALDWELL, JR.
16. ORATION—Great Achievements Require Great Sacrifices, O. P. EMERSON.
17. SINGING—Ship on Fire—Solo, ... RUSSEL.
    " Praise ye the Lord—Chorus, . . . from ESTHER.

Programme Oahu College Ex.n

Honolulu, June 16. 1864

Rec.d Aug. 2.

19

HIS MAJESTY'S SPEECH

AT THE

PROROGATION OF THE LEGISLATURE OF 1864.

10 Jany 1865

NOBLES AND REPRESENTATIVES :

The labors of the Legislative Assembly are now about to terminate.

The session has been long, but it has been marked by a great unanimity of feeling, and many laws have been introduced which I believe will prove highly advantageous.

The experience gained during the course of the session proves that I was not mistaken in my belief that the union of the Nobles and Representatives in one Legislative Body, including the Ministers, would tend to expedite business. The Ministers have been brought into constant contact with those who represent the people at large, and have had an opportunity of explaining the policy and the details of my Government.

I return to you my heartfelt thanks for the feeling of love and respect you have evinced towards the beloved Consort of my late Brother, in making a permanent settlement for her.

For your generosity towards my Father and myself, and for your love and loyalty towards me and mine, I thank you.

Your labors have been arduous and your diligence unremitted. You have taken, in my opinion, a comprehensive view of the wants of the country. The sums you have appropriated to give life to our sanitary and reformatory measures, and for the general purposes of carrying on my Government, have been liberal, but I am happy to know that they are not likely to exceed our resources.

NOBLES AND REPRESENTATIVES :

Your task is ended, not mine ; it will be my duty to see that the will of the Legislature be carried out. In freeing you from your labors here, I pray that the blessing of God may attend you to your homes, and that you may personally enjoy that prosperity which you have labored to secure for your country.

And I now declare the Legislative Assembly to be prorogued.

Speech of the King of the Sandwich Islands at the Prorogation of the Legislature of 1864.

Rec'd March 8. 1865.

Bill of Rights proposed by Kahaelamoana V. Rec'd Oct. 8, 1864.

ARTICLE 1. God hath created all men free, and endowed them with certain inalienable rights ; among which are life, liberty, and the right of acquiring, possessing, and protecting property, and of pursuing and obtaining safely and happiness.

PAUKU 1. Ua hana mai ke Akua i na kanaka a pau e noho keakea kumu ole ia, a ua haawi mai no hoi oia i mau pono e pili paa loa ia lakou ; oia hoi, o ke ola, o ka noho hoopilikia ole ia mai, a me na pono e loaa mai ai, a e maluhia io ai ka waiwai.

ARTICLE 2. All men are free to worship God according to the dictates of their own consciences ; but this sacred privilege hereby secured, shall not be so construed as to justify acts of licentiousness, or practices inconsistent with the peace or safety of the Kingdom.

PAUKU 2. E hoomaluia na kanaka a pau i ko lakou hoomana ana ia Iehova e like me ko lakou manao ; aole nae e hanaia malalo iho o keia haawina maikai kekahi hana kolohe a me ke kue i ka maluhia a me ka pono o ke aupuni.

ARTICLE 3. All men may freely speak, write, and publish their sentiments on all subjects, being responsible for the abuse of that right, according to law.

PAUKU 3. E hiki no i na kanaka a pau ke olelo, a ke palapala a ke hoolaha wale aku paha i ko lakou manao no na mea a pau, a na ke Kanawai wale no lakou e hooponopono.

ARTICLE 4. All men shall have the right, in an orderly and peaceable manner, to assemble, without arms to consult upon the common good, and to petition the King or the Legislative for redress of grievances.

PAUKU 4. E hiki no i na kanaka a pau ke akoakoa malie, me ka hoolako ole i na mea kaua, e kukakuka pu no ko lakou mau pono ; a e nonoi aku i ke Alii, a i ka Ahaolelo o ke Aupuni. e wehe i ko lakou mau pilikia.

ARTICLE 5. The privilege of the writ *Habeas Corpus* belongs to all men, and shall not be suspended, unless by the King, when in cases of rebellion or invasion, the public safety shall require its suspension.

PAUKA 5. O ka pono o ka *palapala kuu kino* no na kanaka a pau ; aole hoi e laweia aku ua pono nei. Aka, i ka manawa kipi a kaua paha, o ka Moi wale no ka mea mana nana e wehe.

ARTICLE 6. No person shall be subject to punishment for any offence except on due and legal conviction thereof, in a Court having jurisdiction of the case.

PAUKU 6. Aole e hoopaiia kekahi kanaka no ka hewa ofeni, ke hookolokolo ole ia mamua iloko o ka Ahahookolokolo ku pono i kela hewa, a hooholoia ka olelo hoopai no ka hewa e like me ke Kanawai.

ARTICLE 7. No person shall be held to answer for any crime or offence, (except in cases of impeachment, or for offences within the jurisdiction of a Police or District Justice, or in summary proceedings for contempt,) unless upon indictment, fully and plainly describing such crime or offence, and he shall have the right to meet the witnesses who are produced against him face to face; to produce witnesses and proofs in his own favor; and by himself or his counsel, at his election, to examine the witnesses produced by himself, and cross-examine those produced against him; and to be fully heard in his defence; in accusations of a criminal nature, the right of trial by Jury, shall be held inviolable forever.

PAUKU 7. Aole e hookolokoloia kekahi kanaka no kekahi Karaima, a ofeni paha, ke ole ka palapala hoopii kupono, e hoomaopopo lea ana i kona karaima, a i kona ofeni paha, (koe nae ka hoopii luna nui, a me na ofeni kupono i ka hookolokolo ia iloko o na Ahahookolokolo Hoomalu kulanakauhale, a me Aha o na Lunakanawai Apana, a me ka hoopai koke no ka hoohaunaele i na Ahahookolokolo,") a ma ka hookolokolo ana i kekahi kanaka no kona hewa, e ku no ia imua o na hoike no kona hewa, he alo no he alo: e hiki no ia ia ke kii i na hoike kokua i kona aoao, a me na mea e maopopo ai kona pono; a e hiki hoi ia ia, a i kona kokua paha, ina pela kona manao, ke ninau i na hoike ana i lawe mai ai, a e ninau no hoi i na hoike o kela aoao, a me ka hai aku i na mea e maopopo ai ka pono o kona aoao. A ma na hewa ofeni a pau, e mau loa aku no ka pono o ka hookolokolo jure.

ARTICLE 8. No person shall be required to answer again for an offence, for which he has been duly convicted, or of which he has been duly acquitted upon a good and sufficient indictment.

PAUKU 8. Ina ua hookolokoloia kekahi kanaka no kekahi ofeni, a ua hoopaiia, a hoopukaia paha mamuli o ka palapala hoopii ku pono, alaila, aole e hiki ke hookolokolo hou ia ia no ia hewa hoookahi.

ARTICLE 9. No person shall be compelled, in any criminal case, to be a witness against himself; nor be deprived of life, liberty, or property without due process of law.

PAUKU 9. Ma ka hookolokolo ana no kekahi Karaima, aole e koiia kekahi kanaka e hoike kue ia ia iho, aole hoi ia e hooneleia i ke ola, a i ka malu, a i ka waiwai paha; aia wale no mamuli o ke Kanawai.

ARTICLE 10. No person shall sit as a judge or juror, in any case in which his relative is interested, either as plaintiff or defendant, or in the issue of which the said judge or juror, may have, either directly or through a relative, any pecuniary interest.

PAUKU 10. Aole no e noho kekahi i Lunakanawai, a i mea jure paha, e hookolokolo i kona hoahanau, ina oia ka mea hoopii a hoopiiia paha; aole hoi i ka mea i pili ia ia, a i kona hoahanau paha, ma ke ano hui waiwai.

ARTICLE 11. Involuntary servitude except for crime, is forever prohibited in this Kingdom, whenever a slave shall enter Hawaiian Territory, he shall be free.

PAUKU 11. Aole loa e noho kauwa kuapaa kekahi kanaka maloko o keia Aupuni; koe ka hoopai ana no ke Karaima : Ina hoi e hiki mai kekahi kauwa kuapaa ma keia Pae Aina, o kona kuapaa ole no ia.

ARTICLE 12. Every person has the right to be secure from all unreasonable searches and seizures of his person, his house, his papers, and effects, and no warrants shall issue, but on probable cause, supported by oath or affirmation, and describing the place to be searched, and the persons or things to be seized.

PAUKU 12. E kapu no kela kanaka keia kanaka ma kona kino, a me konu hale, a me kana mau palapala, a me kona waiwai ; aole e hopuia, aole hoi e huliia me ke kumu ole ; aole hoi e hoopukaia ka palapala kena ke maopopo ole ke kumu pono ma ka hoohuoi, a ma ka hoohiki paha o ka mea nana i hoopii ; a e hoakakaka iloko o ua palapala nei, kahi e huliia a me na kanaka, a mea e ae paha e hopuia.

ARTICLE 13. The King conducts His Government for the common good ; and not for the profit, honor, or private interest of any one man, family, or class of men among his subjects.

PAUKU 13. Ke hoomalu nei ke Alii i kona Aupuni, no ka pono o na kanaka a pau malalo ona ; aole hoi e imiia ka pono, a me ka hanohano, a me ka waiwai o ka mea hookahi, a o ka ohana hookahi paha, a o ka poe ano hookahi paha o kona lahuikanaka.

ARTICLE 14. Each member of society has a right to be protected by it, in the enjoyment of his life, liberty, and property, according to law ; and therefore he shall be obliged to contribute his proportional share to the expense of this protection ; and to give his personal services, or an equivalent when necessary. But no part of the property of any individual shall be taken from him, or applied to public uses, without his own consent, or the enactment of the Legislature, except the same shall be necessary for the military operations of the Kingdom in time of war or insurrection. And whenever the public exigencies may require that the property of any individual should be appropriated to public uses, he shall receive a reasonable compensation therefor.

PAUKU 14. He kuleana ko kela kanaka keia kanaka e noho ana maloko o ka lahui, e hoomalu ponoia ma na mea maikai o kona ola, a o kona waiwai, a kona keakea kumu ole ia paha, e like me na Kanawai ; a nolaila, e koiia'ku oia e haawi mai i kekahi mahele kupono o kona waiwai, i mea e mau ai ia malukia ; a e kokua mai hoi me kona kino ponoi, ke pono. Aka, aole nae e ohiia ke kauwahi o ka waiwai o kekahi kanaka, aole hoi e haawiia no ka pomaikai o ke Aupuni, me kona ae ole ; a i ole ia, ma ka hooholo ana o ka Ahaolelo kau Kanawai, koe nae na hana kaua o ke Aupuni, i ka wa kaua, a me ka manawa hoohaunaele kuloko. Ina e laweia i kekahi manawa ka waiwai o kekahi kanaka no ka pilikia o ke Aupuni, e loaa no ia ia ka uku ku pono no ia waiwai.

ARTICLE 15. No subsidy, duty or tax of any description shall be established or levied, without the consent of the Legislature. Nor shall any money be drawn from the Public Treasury, without such consent; except when between the Sessions of the Legislature, an unforeseen energency shall arise, and then not without the concurrence of all the Cabinet. And the Minister of Finance shall render a detailed account of such expenditure to the Legislature.

PAUKU 15. Aole loa e kaulia, a e ohiia kekahi dala kokua, a o kekahi dute paha, a o kekahi auhau paha, o kela ano keia ano, me ka ae ole o ka Ahaolelo kau Kanawai; aole hoi e unuhiia'e kekahi dala oloko o ka Waihona Dala o ke Aupuni, me ka ae ole o ia Ahaolelo, koe nae ka hiki ana mai o kekahi pilikia i ike mua ole ia, i ka wa i akoakoa ole ai ka Ahaolelo; aole hoi ma ia manawa me ka ae ole o na Kuhina a pau: A na ke Kuhina Waiwai e hoike pakahi aku i ka Ahaolelo no ia mau dala i hooliloia.

ARTICLE 16. No Retrospective Laws shall ever be enacted.

PAUKU 16. Aole loa e kaulia kekahi Kanawai i pili i kekahi hana i hala e mamua.

ARTICLE 17. The Military shall always be subject to the laws of the land; and no soldier shall, in time of peace be quartered in any house, without the consent of the owner; nor in time of war, but in a manner to be prescribed by the Legislature.

PAUKU 17. E noho no na koa a pau malalo iho o na Kanawai o ka aina; aole loa e hoonohoia kekahi koa ma ka hale o kekahi kanaka i ka wa haunaele ole, me ka ae ole o ka mea hale; aole hoi i ka wa kaua, aka, ma ke ano wale no i hoakoakoaia e ka Ahaolelo kau Kanawai.

ARTICLE 18. Every Elector shall be privileged from arrest on election days, during his attendance at election, and in going to and returning therefrom, except in cases of treason, felony, or breach of the peace.

PAUKU 18. Aole no e hopu ia kekahi kanaka koho ma ka la koho, oiai kona noho ana ma ia hana; a pela hoi i kona hele ana mai, a i kona hoi ana'ku mai kahi o ke koho ana, aole ia e hopu ia, koe nae na hihia kipi, ka felni, a me ka hoohaunaele.

ARTICLE 19. No Elector shall be so obliged to perform military duty, on the day of Election, as to prevent his voting; except in time of war, or public danger.

PAUKU 19. Aole e noho kekahi kanaka koho na ka oihana koa i ka la koho a hiki ole ia ia ke koho, ke ole ia he wa kaua, a he wa pilikia paha o ke Aupuni.

[*From the Pacific Commercial Advertiser.*]

THE SANDWICH ISLANDS.

Stand taken by the Government in respect to Temperance.

Saturday, November 26, 1864.

In an item in our last issue, we referred to an effort then being made in the Legislature to repeal the prohibitory liquor law, which has been in existence for fourteen years. The debate on it took place on Saturday. The old law of 1850 is contained in Chapter 42 of the Penal Code, and is as follows:

1. Whoever shall sell, give, purchase, or procure for, and in behalf of any native of this kingdom, or for his use, any spirituous liquor, or other intoxicating drink or substance, shall be punished by a fine not exceeding two hundred dollars; and in default of the payment of such fine, by imprisonment at hard labor for a term not exceeding two years.

2. Whoever shall manufacture for sale any intoxicating drink or substance in this kingdom, shall be liable to a fine of five hundred dollars; and in default of payment of said fine, shall be imprisoned at hard labor not exceeding two years.

3. If any victualling house keeper, shop keeper, or keeper of a tippling house, not duly licensed to sell spirituous liquors, shall sell or furnish any other person than those described in the first section of this chapter, with any spirituous liquor or other intoxicating drink or substance, he shall be punished by a fine not exceeding two hundred dollars, and in default of payment of such fine, by imprisonment at hard labor for a term not exceeding two years.

The bill to repeal the first section of the above law, which makes it a penal offense to sell liquor to Hawaiians, was introduced by Mr. Kauwahi, and sustained in the debate by Messrs. Rhodes and Wyllie of Honolulu, Kauwahi of Maui, and Solomona of Molokai; and opposed by Messrs. de Varigny, Harris, Gov. Nahaolelua of Maui, and Kaapa of Hilo. The advocates of the bill contended that the removal of the prohibition would increase the revenue without increasing intemperance, which they deprecated as well as their opponents; that the natives now found the means of gratifying their desires for drink in an illegal manner, which the repeal of this law would put a stop to; that prohibition and high duties were always found to aggravate instead of mitigating the evils against which they were aimed; that it was unjust to native Hawaiians as placing them upon an unequal footing with foreigners, giving to the latter a right withheld from the former; that where prohibitory laws were enacted they should be made to apply equally to all; and that it was oppressive to restrain by law a natural right which God had given to all.

The opponents of the bill contended that governments had a right to pass such laws in general as the public good demanded, which was sustained by various illustrations; that a Hawaiian Legislature enacted this law because it deemed the public good to require it; that it had been sustained by every subsequent Legislature to the present time; that the chiefs under the old regime had enacted and enforced this law, under Kaahumanu I. and II., Kalaimoku and Kamehameha III., until the Legislature, in the time of the latter, passed it in its present form, to which every successive Legislature has continued to adhere, and that the unrestricted use of ardent spirits by the aborigines of the United States had been the most effectual agent in sweeping them away till but few of that numerous and brave race remained; that although the Hawaiian race was diminishing, the unrestricted use of spirits would add fuel to the fire, and hasten that decrease with accelerated speed; that the plantations would feel its influence at once; that it would affect their labor and industrial pursuits generally, and greatly depreciate the value of property.

Mr. de Varigny pointed to Tahiti as affording an example, where a fair experiment has been made of both systems. The French protectorate for years allowed the unrestricted sale of liquors to the natives: but after witnessing the misery, poverty, disease and death, which is entailed on the people, it has now, for the past two or three years, strictly forbidden its sale. And with the prohibition, habits of industry and thrift, with an increase of population, are the results chronicled. What more forcible argument could be brought forward to support our existing law, than the fair and impartial trial made in Tahiti.

The Governor of Maui said that if people only drank *temperately*, the law would not be needed; but the law was passed to restrain intemperance already existing, and that spirits were not like water which when a man drank, his thirst was quenched, and his desire ceased; but one, two or three glasses did not satisfy, but only increased the desire till inebriation ensued.

It was a sad spectacle to see the Minister of Foreign Affairs, Mr. Wyllie, stand up and support the passage of the bill—a man who has had twenty years' experience among this people, who has witnessed their decrease from 120,000 to 60,000, apologizing for a measure that would deal death and destruction to this fast-dying race. The sight appears more singular, when we learn that his colleagues were unanimously opposed to him in the repeal of the prohibition, and that the law, if passed, would have been vetoed by His Majesty the King. It is true his support of the measure was qualified with an "If,"—a very important one in this instance—"if it should receive the sanction of the Nobles and Representatives."

The position taken by the Minister of Foreign Affairs on this question is another convincing proof that the time has passed by when his views can harmonize with those of either the Sovereign, the Ministers or the people, or his acts be of any service to the country at large. The sooner he retires from public to private life, the less the public interests will suffer. We wish no man harm; but when we see one occupying a position of influence, who uses *his influence against the well-known best interests of the kingdom*, it is time to speak plainly.

The discussion lasted for two or three hours, and when the question was put to vote, the bill to repeal the prohibitory liquor law was lost by a vote of 11 to 26.

Com Advertiser. June 1867.

HAWAIIAN GAZETTE.

HONOLULU:

SATURDAY, AUGUST 25, 1866.

THE "Hawaiian Evangelical Association" adopted a report of its Committee on Common Schools, on June 14th, ult., which report, as published in the *P. C. Advertiser* of June 23d, reads as follows:

"The Committee appointed to prepare an expression of the sentiments of this Association, in regard to the Common Schools, beg leave to report: That whereas, the intellectual, moral and religious training of the youth of any people lies at the foundation of their prosperity, therefore we cannot do otherwise than feel a deep interest in whatever affects the schools for the Hawaiian youth. And while we have great reason to rejoice in what has been accomplished in the way of educating a people so lately pagan, yet we have great reason to fear that during the past two years this cause has been retrograde.

"It seems evident that those who have the direction of the schools are pursuing systematic measures to rid the schools of the influence and teachings of those who first taught the people to read and write. Hence,

"1. The former system of school laws was repealed by the Legislature two years ago, and the office of School Superintendent created, giving him exclusive power to select, appoint or remove all the teachers of all the schools.

"2. The person first elected to fill this highly responsible office, and who continues to fill it, is A. Fornander, Esq., who for a series of years, as editor of a public journal, had shown intense hostility to the American Mission and their doctrines, and great contempt for the system of schools they had inaugurated.

"3. The wishes of the parents are utterly disregarded in the selection of men to instruct their children.

"4. It is announced that all religious influences shall hereafter be excluded from the schools.

"5. That soon the Bible will be disallowed as a school book.

"6. The teaching of music is forbidden as a school exercise.

"7. The Board of Education have assumed the exercise of ecclesiastical functions, and prescribed a form of prayer to be used by the teachers in the schools.

"8. The distinction between Catholic and Protestant schools is ignored, and in many cases Catholic teachers are appointed over schools formerly taught by Protestants, and whose pupils were chiefly, if not entirely, of Protestant parentage.

"9. The same also has been the result of the establishment of separate schools for boys and girls; Catholic teachers rapidly increase over schools where most or all the children are of Protestant parents.

"10. Men, too, of immoral character, have been appointed to the office of teacher and School Trustee.

"11. A number of school houses have been sold in districts where there were enough children to sustain a school, as though it were intended that the children in those districts should henceforth grow up in ignorance.

"12. The teachers are left without the help of a *luna kula*, formerly chosen annually by the parents, to gather truant children to school, and as a consequence the number of pupils is diminishing, and there is reason to fear they will gradually disappear.

"13. As a general thing a uniform rate of wages (half a dollar a day) has been paid to the teachers, without regard to the amount of labor performed, or to the skill and fidelity of the teacher, and thus all stimuli to excel are thrown away, the school funds speedily exhausted and the children turned loose to roam during long vacations.

"In view of these things, and whereas a Committee of the Legislature have invited us to confer with them on the subject of schools, therefore,

"*Resolved*, That we appoint a Committee of our body to confer with them on these subjects.

"*Resolved*, That in districts where the wishes of the parents are disregarded in the selection of teachers, we advise them to take measures to establish schools on their own responsibility for their children.

"All of which is respectfully submitted.

"W. P. ALEXANDER,
T. COAN.
J. F. POGUE, E Bond
M. KUAEA,
"*Committee on Schools.*"

N.B.—In the English version of the report Mr. Bond's name is omitted; in the Hawaiian version, as published in the *Kuokoa*, his name as one of the Committee appears. A typographical error, probably.

REPORT

Of the Committee upon the "State of the Common Schools," adopted by the Hawaiian Evangelical Association, June 13, 1867.

After a careful review of the subject of Common School Education on these Islands, we find but little occasion for modifying the utterance of this body, made June 14, 1866.

The centralization of power in the hands of the Board of Education is as prejudicial as heretofore to the best interests of the schools; and the manner in which the Inspector's office is filled is the same standing expression of "hostility to the American Mission and their doctrines, and great contempt for the system of schools they inaugurated." There is a continuous disregard of the wishes of the parents—with slight exceptions—and the same attempt at exclusion of proper religious influence. The published rules of the Board of Education still prohibit music—though, in practice, singing is not entirely excluded, and provision is, in a few localities, made for teaching it. The ecclesiastical interference is still continued of prescribing a form of prayer—the "Lord's Prayer," amended by the Board of Education! The placing of Roman Catholic teachers over schools where most or all the children are of Protestant parentage, is still practiced; and the division of the sexes in different schools is still, in several places, made to work prejudicially to the interests of evangelical religion. Immoral teachers and agents are still retained, notwithstanding all representations regarding them. Considerable districts are left destitute of school-houses and schools, even where there are a sufficient number of children to warrant them. Teachers are but slightly, and in but a few cases, materially assisted by school agents (*luna paipai*) in looking after truant children; while the uniform rate of half a dollar a day has powerfully tended to destroy the enthusiasm of the teachers, and has unnecessarily exhausted the school district treasuries, so that the schools in large regions of the group are discontinued for months together, while others are taught less than the usual number of days, and some even so low as but two days in the week—it being left, in some cases at least, with the teacher himself to open his school on any of the days of the week as he may prefer, to suit his own caprice or business.

The reports we have heard from the greater part of the nearly forty pastors, who have attended this meeting, are inexpressibly saddening as to the probable future effects of this provision of the Common School Education upon intelligence, morality and religion. Throughout the greater part of these Islands the public day schools have ceased to be a stimulating influence upon the people, intellectually and morally. Instead of a help, the Common School system of the land may soon become a drag upon the progress of the nation. This right arm of life is being paralyzed; it already hangs to a considerable degree useless. It would seem that the wish of those who are indifferent to the education of the nation, and who only seek a high foreign education for a favored few, was being carried out by the Board of Education.

We would call attention, however, to one source of great hope, notwithstanding all the gloom in the reports of the last year. The suggestion made by this body regarding the establishment of independent schools, where the wishes of the parents are in any serious degree disregarded, has on the Island of Oahu and at Lahaina been effectively carried out.

continued over

On Oahu nine independent schools have been commenced during the year, for and by Hawaiians, numbering about two hundred and fifty pupils, six of which may be called Parochial Schools, because under the care of individual churches. Five of these are English schools under native teachers. Two of these schools are in Honolulu, in connection with the churches of Kaumakapili and Kawaiahao, and number over one hundred pupils. About one hundred children are gathered into the independent schools in the Waialua parish, one of which is a self-supporting English school, while the other four Hawaiian schools, numbering seventy pupils, are sustained by the parents and the church, in localities abandoned by the Board of Education for want, it was said, of a sufficient number of children.

In the district of Lahaina, where the common schools have been so recklessly sacrificed to the advantage of other than Evangelical interests, we are most happy to report that two parochial schools have been commenced, numbering now about seventy-five children, and that two Roman Catholic teachers of common schools have been made to give place to Protestant teachers as the only mode of keeping the children from leaving the Government schools and going nearly *en masse* to the parochial schools. At Keaiwa, also in Kau, Hawaii, the parents for a time sustained the common school, which had been suspended, until it was again resumed by the School Agent.

We rejoice exceedingly in this indication of spirit on the part of the parents. Let this but go on, and the cause of general education may yet be saved, even though the present Administration should continue to set itself so persistently across the line of progress and general diffusion of intelligence.

This people are, however, indubitably falling back from the high relative position of intelligence they have for years occupied, and it is due to ourselves as religious leaders of the people, it is due to the nation itself and to the sacred cause of Christianity, that we again record our protest against this system so prejudicial to the welfare of the people and to the glory of the throne of the Kamehamehas. We should be guilty before the world and our Divine Master, did we not in the most earnest manner call attention to this subject, once more protesting against the suicidal policy of the present, and demanding but the simple rights of men.

In view of these facts, we reach thess three conclusions: 1. There should be no relaxation of the demand that the parents and friends of education be allowed a constant and direct influence on schools, both locally and through the Board of Education. The day is past in the world's history when any form of government may wisely set itself against the progressive ideas of the people. To refuse the direct co-operation of the parents in so important a matter as education, is to commit a great wrong as well as a dangerous mistake. We are free to acknowledge that, within the year, there has been some compliance with popular demands in a few regions; but the doors are not freely opened, and the parents are not earnestly solicited to co-operate.

It is still true that the people of these Islands, of our religious faith, being a large majority of the population, are excluded from any proportionate influence in the Board of Education. It is not sufficient that the honored Patriarch, His Excellency M. Kekuanaoa—a member of our Hawaiian Church—is the President of the Board of Education; for that Presidency is now but an honorary office, shorn of its former power. The remaining four permanent incumbents of that Board consist of a member of the Roman Catholic Church, and three members of the Reformed Catholic Church—one of them being its head; while the executive officer of the Board—the Inspector General—is intensely opposed to the religious faith of the mass of our people; nor is it sufficient that denominational interests are said not to be considered in the construction and administration of the Board of Education. If they are not, why this exclusion so invidious, unnecessary and unjust?

There are no truer friends of the Hawaiian Throne than the American Missionaries who, under God, planted the Churches of Hawaii nei, and who so largely assisted in establishing here a Constitutional Monarchy; nor are there any more loyal subjects of Kamehameha V. than the native ministry and membership of our churches, and the communities in sympathy with them. We therefore exhort all to demand a proper representation in every department bearing on education and religion—a right that may certainly be claimed by every Hawaiian citizen.

2. Our ministers and churches, and our whole religious community should demand with inflexible firmness that teachers and school agents should be men of at least fair moral character. Our rising generation is in too great danger of being fatally corrupted by the example of members now in places of authority for us to be lukewarm on this point. It is more than ever important that we should require virtue in teachers and their coadjutors. No fear of personal consequences should allow any to remain silent under the present awful increase of immorality and crime.

3. In view of the fact that we are obliged to undertake independently the education of our children, on account of the insufficiency of the Governmental schools, and also because they are so antagonistic to the Hawaiian Evangelical Churches, it is but simple justice that the provision of the late School Law be restored, exempting parents from the school tax who provide for the education of their children in independent schools. Let this request be pressed in every legitimate mode, till the right of a sufficient voice in schools be granted, or until the taxes be remitted. It is not that we would abandon the idea of common schools supported from the national treasury; but, having been thrust out of our proper and rightful influence in the Common School System, we owe it to the sacred cause of religion to demand that that influence be restored, or that we be relieved of taxation from a system now made to work mischief to our most precious interests as men and Christians.

E. Bond,
A. Kaoliko,
L. H. Gulick.

Com Advertiser June 20" 1868.

The Public School System.

The Legislative Assembly has passed a law making some slight modifications in the present school system, which has proved itself to be totally unfitted for the Hawaiian people, and under which the education of the rising generation is becoming every year more demoralized. Among the multitude of abuses, the new bill proposes to correct two; first, as regards the construction of the local School Board in each district, it allows the parents of scholars to choose one of the three members constituting the board, the two others being appointed, one by the Board of Education, and the other, (the District Justice) being a government officer. The point gained by the people is a small one, but it may serve to correct some of the abuses which exist the country districts.

The second amendment confers on this School Board the appointment and removal of the school teachers in the district, the latter being subject to appeal to the Board of Education in this city. So far as they go, these will prove beneficial changes, inasmuch as they take the power from the Inspector General and place it partially in the hands of the parents of the scholars, where it properly belongs. The school law referred to *centralized* the management of the whole school system in the hands of the Board of Education, or practically, in those of the Inspector General. Like the present Constitution, it virtually ignores the right of the people to an unfettered voice in what most concerns themselves.

As a consequence of the unsuitable system which was adopted and has since been continued, despite the entreaties of the warmest friends of education of the country, the number of scholars in the public schools has decreased from 8,628, as exhibited in 1860, to 6,218, as shown by the Inspector General's report for the present year. And the number of native children now educated in independent common schools supported, we understand, wholly at the expense of the parents and without aid from the Government is *nearly one thousand*. And the number of these schools and children is constantly increasing, so that eventually the majority of the children in the islands will be educated independent of government aid.

Practically it will lead to this result—that protestant parents will refuse to send their children to the government schools, while the common government school funds will be employed mainly to perpetuate the sectarian schools now being established. Consequently, the time will come when the present arbitrary system must be broken up, and the Government either have nothing to do with schools or place the management of them in the hands of those who possess the confidence and support of the people.

For these reasons, we regret that the bill to release from the school tax such as prefer to educate their children at their own expense, was defeated at the instance of the Ministry. It is an injustice to make a poor mechanic or laborer pay a tax to educate other people's children, when he has a large family to educate at his own expense, and when government fails after urgent solicitation to provide for him such schools as he is willing to send his children to. A change of this law will be made a main question at the next election, for it, like *every special tax*, is unjust, and should be repealed. Property, real and personal, must be the basis of taxation, and the poor should not be taxed, per capita, to benefit other classes.

That our remarks regarding the government common school system are well based, will be seen from the following report adopted by the Hawaiian Evangelical Association, at its recent meeting in this city, than which there is no body in the country more qualified to speak knowingly:

Report on Common Schools,

Adopted by the Hawaiian Evangelical Association, June 12, 1868.

Your Committee would report that we find no reason to recede from the positions taken and the statements made in the reports of the last two years on this subject.

The truth of the principles therein enunciated remains unshaken.

The steady decline of the common schools toward the point of extinction, and the obstructions to their prosperity continue, with few exceptions, as heretofore. These facts are manifest to all honest observers, and we are satisfied that this testimony is neither mistaken nor partial. The majority of this Association are eye-witnesses of these things. The prevailing testimony of the nation is to this effect.

Yet not only are the causes of this decline not removed, but they are still continued and cherished as during the past three years.

In the majority of the districts the parents are still left without a voice in the choice of teachers.

So, also, in the greater part of the districts, there are still no Luna Paipai's or district Committeemen, appointed to aid the teachers in gathering the children into the schools, and to act as checks upon the conduct of the teachers themselves.

The School Examinations in the larger portion of the districts have degenerated almost to a nullity.

The Inspector General accomplishes a single hasty, careless, annual examination, omitting entirely some of the schools, and giving no sufficient previous notice of the time of examination; and in a majority of cases the district supervisions under him exercise little or no supervision of the schools, while their examinations are held at rare intervals, or not at all.

The school funds in many of the districts are so administered as to supply schooling for but a limited portion of the year, even when, as in some cases, the nominal term is protracted by reducing the days of schooling to three or four per week.

The consequence is that an increased number of schools are suspended for periods varying from three to nine months out of the twelve.

The want of tact shown by the Inspector General in his management of the schools, as also his inefficiency in providing suitable school houses, is notorious. He fails to exert such an influence as would excite enthusiasm in the teachers, the scholars, or the parents. The school houses are, with certain exceptions, neglected, and as a consequence some are rapidly going to decay, others remain unworthy the name of houses, while in some places there are no school houses at all, and the schools are kept in dwelling houses hired for the purpose. We say without hesitation that the responsibility for this state of things rests upon the Inspector General.

concluded on page 24.

The cry of "*no sectarianism in the schools*" would seem, in the mouth of the Inspector General, to mean "no *Evangelical Protestantism.*" For, notwithstanding his loud assertions of impartiality in religious matters, the Papal "Manual" and "Catechism" are to a considerable extent *regularly taught in the Government day schools* which are under Romanist teachers, whereas all teaching of a religious nature is strictly forbidden in the Government day schools which are under Evangelical Protestant teachers.

The result of the whole is, that the attendance of the scholars, as a general rule, has dwindled to a low figure, the teachers and parents have lost their enthusiasm, the schools are in a disturbed condition, and large numbers of children are growing up in ignorance.

We are glad, however, to see that the Legislative Assembly of the Kingdom, now in session, have under consideration the interests of the cause, and that their Committee on Education has presented an able and excellent report. If the report be carried out in the management of the schools, we may hope to see much improvement in that department.

The decline of the common schools, and their failure to satisfy the desire of the parents, has led to the establishment of Independent schools in various places. These schools now number 26, located on all the principal islands of this group, and embracing

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954 scholars. Nineteen of these schools, comprising 825 scholars, are taught in the English language; and seven, including 125 scholars, in the Hawaiian

On the island of Oahu, the Independent schools have organized themselves into an Association for mutual stimulus and counsel, and we hope to see similar organizations formed upon the other islands as soon as the increase of these schools shall render it desirable.

They are sustained generally by the parents, and in a few cases by the churches; are flourishing and efficient, and in them we see the most practicable remedy at present for the depressed state of popular education. Their number is rapidly increasing, and will, we trust, continue to increase throughout the Kingdom, until they shall effectually supplement the inefficiency and decline of the Government common schools.

J. W. Paris
A. O. Forbes.

From the Com. Advertiser of Feb 11 1865
Protest of O. H. Gulick & H. H. Parker
on leaving the Convention in July 1864.

districts. No! the free, unbiassed choice of the people was in the Convention of July; and the manly protest signed by two of its members was the sense of the MAJORITY of delegates then assembled, and reads as follows:

May it please Your Majesty:

As this Convention has now decided to proceed to the revision of the Constitution, or rather to the adoption of a new Constitution, we feel compelled by our duty to our Constituents, and to our Sovereign, to enter our protest. In this solemn crisis, when the rights not only of our immediate Constituents, but also of future generations are at stake, we cannot shift our responsibility to others, or put our conscience in the keeping even of a Supreme Court.

The opinions of the Judges of the Supreme Court, to which so much importance has been attached, were informal, vague, and unsatisfactory, and cannot be regarded as *judicial decisions* in the proper sense of the term. But even if the Supreme Court had delivered its opinion in writing, and had supported its conclusions with the utmost weight of learning, and force of argument, on *such a question*, it could have no binding authority for us. Their legal opinion in such a case is simply their opinion as individuals, and not as constitutional officers, for the question is one beyond their jurisdiction, and outside of the pale of the Constitution and Law.

Their duty as Judges is to *interpret* the Constitution and Laws, but not to set either aside. As their office is created by the Constitution, and as all their powers are derived from the same, they have no power to absolve themselves, much less others from its obligations.

No such suicidal power is given by the Constitution to any of its officers. The oaths which we have taken to support it, stand recorded in Heaven, and cannot be annulled by any earthly power.

The only legal method in which the Constitution can be referred back to the Constituting powers, is prescribed in that instrument itself. Any other method is simply *Revolution*, and revolutions do not generally claim to be Constitutional. Even if our constituents had desired it, they would have had no right to instruct us to take part in subverting the Fundamental Law of the Land.

We protest against the doctrine, that we, elected as we have been, are a higher Power than the Constitutional Legislature of this Kingdom, a Power from which there is to be no Appeal We protest against it, as striking at the very basis of Constitutional Government, at that principle, which alone protects the minority from the tyranny of the majority, and which alone renders Constitutional liberty possible. At the same time we do not deny that there may occur a crisis in a nation's history, when Revolution is justifiable, when a Constitution may be violated, and a government resolved back into its constituent elements. But this doubtful and dangerous right is to be exercised only in those terrible emergencies, when the very existence of a nation is at stake, and when all Constitutional methods have been tried and found wanting.

No such emergency now exists, and if any does exist, it has been created by the Government itself.

We protest, because we believe that this is a Constitutional Monarchy, and that the Crown can no more claim the powers which it exercised previous to 1852, than it can resume the lands which Kamehameha III. separated from his Royal Domain, and made over to the Government. We believe that Your Majesty, in ascending the Throne, by that act assumed all the duties and responsibilities which attach to the Throne under the Constitution.

We believe that Your Majesty has tacitly admitted this new principle, by governing until now, in accordance with the forms of the Constitution, and in causing the officers, whom Your Majesty has appointed, to swear allegiance to the Constitution of 1852.

We protest, because the Royal Proclamation was ambiguously worded, and because the People were kept in ignorance of its real object, until after the assembling of this Convention.

We protest, because the proposed new Constitution has not been published even to this day, so that the People have not been able to elect their Delegates intelligently, with reference to it, and so that the Delegates themselves are not properly prepared to discuss, and decide for ever, matters of such vital importance.

We protest, because the effect of such a precedent will be to impair, if not destroy, the stability of the government, and to launch us upon a sea of uncertainty and revolution, which will be disastrous to every interest of the nation.

We protest, because as loyal subjects, we desire the permanence and security of Your Majesty's Throne, and because we believe that in subverting the Constitution, we should destroy its principal safeguard against foreign and domestic enemies.

We protest, because, all the proposed improvements in the Constitution, may be brought about in the Constitutional way, through the Legislature, who are "the only lawfully constituted medium acting for the People to amend the same"

We would rather live under a Constitution, even more defective than the one granted by Kamehameha III., than unsettle all the foundations of the Government under which we live, and which we love.

Such being our sincere and fixed convictions, we cannot consistently with honor, and with our duty to Your Majesty, and to our constituents, take part any further in the proceedings of this Convention, and we do hereby withdraw from this body.

O. H. GULICK,
HENRY H. PARKER.

Honolulu, July 22d, 1864.

This document would have received the signatures of the majority of the delegates, had they not believed that they were called together in all honesty of purpose, and that the other estates of the realm would abide the *result of the Convention, as was stated they would, be it what it might*; and moreover, that by signing it and withdrawing, their constituents would have had good grounds for complaint; as the minority would no doubt have availed themselves of the opportunity to "walk over the course" and claim the stakes—a bastard Constitution.

Notes from Memory of a Sermon preached by the Lord Bishop of Honolulu in the temporary Cathedral. Jan 1. 1865.

By W. D. Alexander of Oahu College.

His Lordship began by saying that on New Year's morning, he would like to speak only words of congratulation and hope, &c. &c. But on this occasion "something more was required." "You are witnesses", he said, that he had always considered that hour of Sunday morning too sacred to be spent in noticing the calumnies or the gossip of the day. It had been their policy to confine themselves to their own work, & to live down slander, &c.

But when a body of men, claiming to be Christian ministers, put in circulation gross ~~slanders~~ misrepresentations & calumnies, it is time to speak out. He had before him an appeal adopted by the "Am. Board of Congregationalists" which he would review paragraph by paragraph.

He claimed that he had always spoken charitably of other denominations, and taught his people to give them credit for the same sincerity & depth of conviction which they felt themselves, & that he always admitted that there were good and pious people among them. His whole preaching had been a setting forth of the Divine Charity. And in a Catechism which he had been reading to the natives, & which is to be printed, he told them that "a man was not to be saved by belonging to this or that church, but by love to Christ, and faith in him." And the last sentence of that Catechism was. "How are we to treat those belonging to other denominations? Ans. We are to love them, we are to imitate all that is good in them, & we are to pray for them &c". He quoted largely from his two published sermons. But this Charity, and tolerance which they accorded to others, they claimed

in return for themselves.

The sect which principally supports the Am. Board arose in the beginning of the 17th century. Certain persons seceded from the Church under the leadership of one Brown, and put forth the doctrine that each Church is a separate and independent whole in itself, &c. They have since been known as Puritans, Brownists, Independents, Congregationalists, &c, and always have been the bitterest enemies of the Church of England. Of course, nothing better could be expected of them. He had hoped indeed that the more decided "ecclesiasticism, & greater calmness of the Presbyterian element" in that body would have in a measure counteracted it, but in this he was destined to be disappointed.

The first paragraph describes the degradation, in which the first missionaries found the Hawaiians, &

the next the change which had been accomplished in their condition. He would not now deny these statements, though he would presently cite the testimony of their own missionaries on the other side. As for the statements that more in proportion of the Hawaiian peasantry can read the Bible than of the English peasantry; and about the vice in London compared with Honolulu, &c; he had statistics and was prepared to deny it, but could not go into particulars.

As for the next paragraph about political changes, he "would not waste time" in reviewing it. The object of the whole was to show that the work here had been so well done, that there was no room for another Mission to work. To disprove this he first cited Bishop Maigret, who stated that there were "23,000 infidels," or persons unconnected with any church. If that figure is too large, divide it by 2, & there

will be 10.000 odd persons under the influence of no church, enough to fully occupy a Bishop & 6 priests.

Next he quoted from the annual reports of the Am. Missionaries (for the year 1863)* In Kau, which he pronounced W.D.D. "Cow" — "this is one of the strong holds of Popery. One third of the school children, 100 in number attend Catholic schools." "The Sabbath is not observed by the Kau people in that sacred manner indicative of a high standard of piety." "There is but little evidence among us of spiritual life. The large number of professors of religion who take no interest in worship on the Sabbath or in week-day meetings, indicates a sad need of the influences of the Holy Spirit"

In <u>South Kona</u>. "There has never been so much perfect indifference among the ungodly &c." It seems then, there are some <u>ungodly</u>

* NOT the "Annual Reports" but the "Minutes of the Meeting of the Evangelical Association", which are "printed" but never "published", & from which the Bishop has no right to quote. L.N. Gulick

left even in South Kona. From Kohala - "the church has continued in a lukewarm state". From Hana - "Drunkenness prevailed among the people at the beginning of the year". "The general state of the church has been low in spiritual things". "Sorcery has for four years been increasing in this district. From Lahaina - "the state of religion in general is low". From Molokai - "Drunkenness and revelry became more general, and rose to a greater height than ever before." "The leaders in the work of debauchery and riot were chiefly non-professors of religion, Papists & Mormons" "Sorcery is practised by a numerous class of Kahunas or priests. The whole population are under its influence and some deaths undoubtedly occur from the power of superstition".

From these reports he drew the inferences that a large part-

of the population were beyond the influence of the Am. missionaries, that there was a great deal of vice and heathenism among them, and that Popery was steadily increasing & gaining ground. "Congregationalism," he said "with loose organizations, & want of creeds and sacraments, was no match for the compact organization and imposing ritual of the Roman Catholic Church."

He then quoted from a minister on whom on account of his learning or piety, an American University had conferred the title of D. D.!! (intended to be ironical) the Rev. Dr. Lowell Smith. "This sect have come", observe the language, "have come, and established themselves at Honolulu, since our last general meeting; but to our astonishment, they ignore what has been done the last 40 years by the Protestant missionaries. They have organized a church

embracing several persons who formerly professed to be Episcopalians; & some who never before professed to be pious. The King & Queen and several foreigners who but seldom if ever attended worship before, are among their first ripe, gathered, confirmed fruits." He said this proved that they were doing exactly what they had proposed to do, to labor among those who had belonged to no church before. Like their Divine Master they had come "to seek & to save the lost", like him they were ~~misrepresented~~ reproached for associating "with publicans & sinners." If this was their shame they gloried in it. He rejoiced that many wanderers had been reclaimed by their church to virtue, that unions unblest of Heaven had been hallowed by Christian marriage, that the intemperate had become sober; &c &c.

He denied however that he ignored what had been done by the Am. missionaries. They had done much.

they had taught the people to read & write, they had translated the Bible, they had done still more, they had imported a knowledge of some of the great facts of our common Christianity, such as the coming, death, & resurrection of Christ, the necessity of Divine grace, &c. They (the Reformed Catholics) were much obliged to them "for preparing the way for them." They had in fact done as well as they could with their system. That they did not do better was owing to the errors & defects of their system.

14 Calvinism is not adequate to solve the problems of the Universe or to supply the wants of man's nature.

To come to particulars, they (the Calvinists) did not have the right conception of the "historical Church," as an outward, visible fact, from the time of the Apostles down, with its three orders, Bishops, priests, & deacons, &c. He

23 explained why a Romanist priest on joining the Church of England

is simply required to sign the "39 articles", because he has received ordination, while a Dissenting minister must be reordained, because he has had no valid ordination. He quoted from a sermon of the Bishop of Minnesota on the oneness of the Church, (he read a list of the subdivisions of the Independents, Presbyterians, Methodists, & Baptists) & from a sermon of Bishop Kip of California, who, he said had been a friend to him ever since he came into this land of strangers, & with whom he corresponded every month. This latter quotation ridiculed the idea of the "invisible church". These views, he said, were held by both branches of "the Reformed Catholic Church" with her 150 Bishops. He defended the use of the term "Reformed Catholic" at some length. Any local or national title was inappropriate. The word "Reformed", he said, recognized the great fact of the Reformation, & was far preferable to the

term "Protestant". The Church of England never had the title of Protestant, & therefore could not renounce it. The American church were talking seriously of exchanging the title "Protestant Episcopal" for that of "Reformed Catholic". The word Catholic he proceeded to explain at some length. He quoted Bingham on its use by the primitive Christians, to denote the church proper as distinguished from the heretical sects. "Christian," they would say, "is my name, & "Catholic" my surname. Let others call themselves Paulinians, or Petrists, or Bartholomaeans, &c, we will call ourselves by the name of no <u>mere man</u>". He quoted Dr Jeff & others for the phrase "Reformed Catholics". Another great defect of the "Calvinistic missionaries", was their low view of the Sacraments & creeds. Before his arrival no native outside of the Roman Catholic church had been taught to repeat the Apostle's Creed! The late king Kamehameha

111 "was allowed to <u>die" unbaptized</u>! They baptized none who were not children of communicants. And he had had the pleasure of administering that ordinance to many who had been denied it before. The Rev Mr Stewart speaks of one who was converted on his death-bed, & desired to be baptized, when Stewart told him that it was <u>not necessary</u>. The only English Hawaii- 10
an Dictionary gives as its sole definition of the word Sacrament, "Ka ahaaina a ka Haku" = "the Lord's Supper", as if Baptism was not a sacrament too. (This is not quite correct. It adds another definition, "He ohana ekalesia", a church ordinance." W.D.A) Was it right that this people should have no choice between the cold & forbidding worship of the Calvinist, & the Romanist ritual, or their ancient idolatry? He said he was charged with putting contempt on the Christian Sabbath. No! not on the <u>Christian</u> Sabbath. The missionaries had

taught the people to call it Sabati, & to call Monday, poakahi; to give them the impression that it, the glorious festival
4] of our Lord's resurrection, &c. was identical with the Jewish seventh day Sabbath. He claimed that he had always honored the Lord's day as much as any man. He had preached on board of a man-of-war on Sunday, which perhaps had been misrepresented.

The Calvinist missionaries had tried to impose their own gloom & austerity on these "laughing children" of nature. They had taken away their ancient sports & pastimes. Some said they were very licentious. He (Staley) did not know any thing about them, but if this were true, why did they not teach them Christian sports & ~~pastimes~~ Christian dances? Those dances which are practised in every court in Europe were frowned upon as immoral in
23) the court of Kamehameha III!

He took up the proposition

to send out a "Solitary" clergyman, and ridiculed it. He dwelt on the uncomfortable situation of a single over-worked clergyman, cut off from his own Church, without the guidance & aid of a Bishop. He said too the work for him indicated in the report of the A. B. C. F. M. was too great for any one man. 1st To minister to the foreign residents, 2d To act as chaplain & tutor to the royal family. 3d To preach to "ever so many" native converts, & 4th To teach a school for the children of foreigners. Here was work enough for a Bishop & 4 priests. 115

He said it was true the Committee in London was "self-constituted." So was the Am. Board in its first inception. The impression was sought to be given that it was an underhanded proceeding. To this he gave a "peremptory denial". The Bishops of New York & California were at London then when the first letter arrived from the 116

King of the Hawaiian Is. The matter was discussed in a "Convocation" at which (10 or 12?) bishops were present. The objections, given above, to sending a solitary clergyman were powerfully urged. It was thought best "to do more than was asked", to be more generous even than had been hoped, & offer the King not an isolated "fragment of a church," but a complete church with its three orders, &c. The King thankfully welcomed the order.

It was charged that the movement sprang from a mere sect or party in the Church of England. This he denied, & read the circular, & the names appended. (The circular mentions the political importance of the islands on account of their geographical position.) Some of the names were the Bishop of Oxford, Beresford Hope, Dr Denton, the Secretary of the Society for the Propagation of the Gospel - the warden of St Au-

gustine's College for training missionaries, Mr Hubbard a rich merchant, an M.P. who has built a $60.000 church, &c. He read a list of subscriptions including the above, & the Archbishop of Canterbury, the Bishop of Chichester, the Bishop of Armagh, the Bishop of Dublin, the Duke of Buccleugh, Sir Wm Gladstone, & the Bishop of London, for 50 pounds apiece. He 110
said that he had traveled himself over England for five months to awaken public interest in their mission. He claimed that its friends represented every shade of opinion in the Church. He said that he had several solemn interviews with the venerable Archbishop of Canterbury, J. B. Sumner, 86 years old, since dead, & read a farewell letter from him, written a fortnight before his death, which says, "I shall not live to hear of your success," but expressed the belief that he should

know of it in heaven. He said that the Bishop of London was a strong friend of the movement, & had told him that "you will be between two fires" (you little know what awaits you Staley) out there." "There never was a greater mistake" than the idea that the Bishop of London was even an opponent of their mission. It grew out of the fact that he caused the question to be submitted to the law advisers of the Crown, as to whether it was necessary to obtain letters
4) patent from "our great & glorious Queen", authorizing the Archbishop of Canterbury to consecrate Bishop Staley.
16) They gave it as their opinion that it was necessary, & that it was immediately obtained without difficulty. This was a mere form. The two great Miss. Societies of the Church had both subscribed to the funds of the Mission, one two hundred, & the
24) other three hundred pounds. The

two American prelates, the Bishops of New York & California, after their return to the U. S. had written back to England on the subject, approving the measure. The Am. Board of Congregationalists had written to the Bishop of London on the subject, & his only reply was to put his name down for 50 pounds on their subscription list. The effect of this proceeding on the part of the Board would be to strengthen their cause, to stir up the sympathy of the Church of England, & if they were unwillingly forced into conflict, the result would be that this branch of that vine, which had grown to be so mighty in the land of their fathers, would take root here & overshadow all this land, & bear fruit upward. 19

The charge that their Mission "began its operations not as an ally against ignorance & sin, but practically as an enemy," he denounced as false & unchristian. It meant, he said, that they were on the side of ig-

norance & sin.

If in the Crimean war the English had declared that they were not allies, but enemies of the French, it would have meant that they would fight on the side of the Russians. Not allies against ignorance & sin! "Look at the devoted priests who are wearing themselves out in their labors for the good of the people, healing the sick, comforting the afflicted, teaching, preaching &c &c". "Look at those holy women," who have come so far from home, have given away their wealth, have & are cheerfully undergoing the most self-denying labors &c &c. Such a slander shows how far intolerance & bigotry will cause men to go.

As for the charge that they "repel all offers of fraternity or courtesy", he gave it "a flat denial". There were individuals in the Hawaiian Evangelical Association whom he counted among his friends. But he would <u>not</u> have any thing to do with men

of whatever denomination, whether Calvinists, Romanists, or Churchmen, who were in the habit of circulating slanders about him, of teaching the natives that he (Staley) was "a political emissary" sent here to undermine the independence of the islands, & bring them under the protectorate of Great Britain, of trading in the superstition of ~~the~~ natives by making them believe that the death of their beloved little prince was 11
a judgment upon them for sending for their mission from England. 13

They were charged with "refusing to acknowledge their standing as ministers of Christ's gospel." He said that they had scarcely landed before these men tried to place them in a hostile attitude. They invited them (Staley ma) to take part with them in a prayer meeting. Their object was to put them 21
(Staley ma) in a dilemna, to oblige them either to be false to their Church, or to appear uncharitable. Their purpose

was to force a quarrel upon them. He (Staley) could not have done otherwise, & there was not one in fifty Clergymen of the Church of England, but would have done the same that he did. The only way in which Churchmen & Dissenters could live together in peace, was to agree to have nothing to do with each other in matters of religion. In politics, morals, social questions, &c, they could come together, but there was no ecclesiastical common ground on which they could ~~not~~ meet. All that he (Staley ma) asked was "to be let alone", to mind their own
15] work.

The charge of ignoring what has been done is answered above.

The charge that they have not taught that "salvation" is "through Christ alone", he emphatically denied. He always taught that all blessings come through Christ alone.

As for the law of comity which is appealed to, the Am. Board have no

right to talk about it, as they have themselves violated it in their missions to the ancient Apostolic churches of the East, with whom the Church of England, & the American church were endeavoring to establish relations of intercommunion.

He had invited the members of the Hawaiian Evangelical Association to be present, but they had not come. He would perhaps publish this sermon, & give his reasons a little more in full. He apologized in conclusion for the haste with which he had drawn up the sermon, & expressed his regret that he had not seen Dr Anderson's book.

Addenda to Prof. W. D. Alexander's Notes on Bishop Staley's Sermon of Jany 1st. 1865.
by A. Francis Judd.

Page 1. Last line but one.
"Am. Board of Congregationalists Missions"

Page 2. Line ten.
"Soon to be published". Catechism.
Two sermons one preached at Westminster, and the other in Honolulu upon the Bishop's first arrival.

Page 8. Third line from bottom.
There certainly was, then, from the testimony of the missionary themselves, ample field for them to work in among the nonchurchmembers" of whom there were large numbers still.

Page 9. Line 14.
Puritanism is incapable of solving the great problem of the Universe"

Page 9. Line 33.

"Romanish priest" or "from the Greek Church."

Page 12. Line 10.

—told him it was unnecessary, and the man died unbaptized."!—

Page 13. Line 4.

"the Pearl of all days."

Line 23. He had been told that the Hula was licentious and hence had been abolished. If so, he thought it was well—but had given nothing in its place.

~~Line 23~~. He who was present at the Marriage of Cana in Galilee, & turned water into Wine would have his people indulge in cheerfulness and innocent gayety.

Page 14. Line 15.

The Bishop & his four Priests were already fearfully overtasked with the work on their hands, and there was a field here for Two Bishops and many priests. He had looked over the Newspapers published here since 1845, & had seen notices of various efforts to secure some Episcopalian Clergyman—but they had all failed, as they ought to have failed.

Page 14. Line 16. The Committee in London was "self-~~supporting~~ constituted" - as all Committees are self-constituted. "So were the founders of the American Board of Congregationalist Missions, when they first met around their table in Boston".

Page 16. Line 10. Some man in the list. "Ernest ——", who Bishop Staley said might be called the "Doctor Anderson" of the "Society for the Propagation of the Gospel.

Page 17. Line 4. "Two fires" — "Popery & Calvinism".

Line 16. The question arose as to whether it was proper to establish a See of the English in the Dominions of a Foreign Power.

Line 24. "The two great Missionary Societies of the Church were annual Subscribers" &c.

Page 18. Line 9.

Bishop Staley had heard that an answere had been returned to the Am. Board by Archbishop Canterbury; he had searched for it, and he believed that the only answer made was the subscription to the Cause of £.50.

Page 20. Line 13.

He wished for himself the privilege he accorded to others of selecting those to whom he would be friendly. He could not be friendly to those of whatever denomination &c, who went about the people, preaching disloyalty to the King, & who were in the habit &c—

Line 11— the death of their little Prince & their King.

Line 21— monthly prayer meeting for the progress of Missions over the world.

Page 21. Line 15.

Why were the Missionaries so anxious to secure the recognition of their Holy Orders by a simple English Bishop?— what good could it do them? If they wanted to have their Orders recognized, they could make application to the Arch Bishop of Canterbury; & he would ordain them.

On a neighboring Island application was made to one of these persons by a Priest of the Church for the use of the Calvanistic-Meeting-House, & the reply

returned was, that it could be had for a valuable consideration, that is the recognition by the Priest of the missionary's title of Reverend.

— They were not anxious to express any opinion on the subject, but the question had been forced upon them.

The Bishop spoke also of the assumption by some of the title of "Bishop", in ridicule of him.

Bishop Staley's Sermon
on A.B.C.F.M.

Jan. 1. 1865.

Rec'd March 8.

Ack'd March 24.

Historical =

P. Cole

ABC 19.1 v.18

22. Extracts from The Mail Wreath of March 1865
23. Same
24. Memorandum of a letter from Bishop Stately to S. Castle; Dec. 1864
25. Kekela, J. A.L. to W. Seward; 6 June 1864

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26. Castle, S. A.L. to the Board of Education; 18 April 1865
27. Blank form of Report of schools for Hawaiian girls; n.d.
28. Gulick, L. A.L. to S. Castle; 4 Oct. 1865

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26-35

Extracts from The Maile Wreath for March 1865

Extracts from Maile Wreath 1865. – 25 July

[Speaking of the last Monthly Concert in Fort St. Church, it is said:– "Mr. Snow then proceeded to comment the lack of interest we missionary children have in this our home mission. And here we must beg to differ with our elder Cousins. Having been but a short time among us, & having had scarcely no time to investigate these matters, his conclusions were drawn upon slight observations, & very likely upon the solid basis of "hear say." That we as a band of mission children, have an aversion to the Hawaiian race, & look down upon them, we have no hesitation in positively denying. Many

are the good deeds done among this race which are never recorded upon the pages of any paper, or circulated through any other medium. Deeds humble in themselves, but none the less indicative of the interest taken in this people, or which do not leave an impression of good will behind them. Again, many of the subjects alluded to, as those in which we ought to take active ~~part~~ interest, were already receiving earnest attention. Much more might we say, but we leave Time to rectify present mistakes, & Eternity to unfold the results.

Kau School. The members of our society will we know be pleased to hear of the prosperity of the boarding school at Kau for native girls. Its numbers are increasing, 21 already are receiving the benefits of its mental & moral teachings. Our cousin Clara Rowell, is giving great satisfaction, & is herself extremely interested. We are told she intends remaining an

entire year, & her mind is not made up positively to leave at the end of that time. This certainly shows no lack of spirit & interest in at least one of our fair cousins. Remarks which have been made concerning the unwillingness, & refusals of different ones of our band to take the station at Kau, were altogether too sweeping, as in the end, no one had been found ready for the work, such feelings & conclusions would not be wondered at; but not only did one accept the invitation, but another gave the preference to Kau, rather than the flattering invitation to Punahou. Two at least ought to be enough to prevent such condemnatory remarks as have been passed on the Mission girls as a body. We hesitate not to say, that others out of the eleven to whom the invitation was tendered, would have willingly accepted it, had not other duties, which they could not conscientiously dispose of, claimed their time & attention. Out of the ten who left Punahou nearly

two years ago, six were engaged in teaching, & almost all of them native schools. Two other cousins were busy in a girls school of like nature on Kauai; two others still in a similar one on Oahu, & at least two others were recruiting from the effects of steady teaching. As the number of young ladies capable of assuming such a charge, is not great on the islands at this time, and almost all are so steadily employed, it is not very strange that eleven different ones, might receive the invitation, & not be able to accept it. Two of the eleven however, were influenced by other reasons; one of them the salary, & of the other we are not informed. Each however we doubt not, was conscientiously actuated in declining the invitation, & we would beg the public at large, age & cousins in particular, to inquire into the Whys & Wherefores, before so sweepingly denouncing the whole class of missionary girls.

From a source it seems almost treason to doubt, the following fact was recently made known to us. Oh, all ye members of this Cousin band, & especially decendants of missionaries, hearken to this announcement! It is reported, that at a late meeting of the Hawaiian Board, it was resolved that Dr Anderson's desire concerning the supplies of missionaries to Micronesia, be taken into serious consideration & every possible means used to comply with his suggestion, & enforce its accomplishment. [I communicated the resolution to the editors of the Waile Koreath, & it was given in another item - L. H. S.]

The following "item" for the Koreath has been gleaned from the personal histories of the children of this mission. —

Facts stranger than fiction. The following facts are sufficient we think to silence forever all those who endeavor to throw contempt & ridicule on our efforts to do good on account of the

exclusiveness of our society. — There have been among the children of the Protestant Missionaries to the Hawaiian Islands, 54 marriages (both in America & at the Islands). — Forty four of them were cases in which the cousins chose their partners for life from families outside of the Mission circle; twenty six of the forty four, were missionary daughters, & the remainder, eighteen, were missionary sons. This shows that a larger proportion of the lady cousins than of the other sex, prefer uniting themselves to those who are not connected with the Mission Families. Of the remaining cases only ten, less than one fifth of the whole number of marriages among them, have been between missionary children: — Of these ten, four of the suitors (or nearly one half, if report can be relied upon) succeeded in carrying off their prizes only after long, persevering & desperate efforts. Comments on the above are unnecessary. We would only add, that if there are any young men

in our Society, who think that their being decendants of missionaries, is to add a feather to their cap in the estimation which the young ladies, themselves daughters of missionaries, have for them, they will find themselves miserably deluded. All recommendations & resolutions of this kind from Dr. Anderson, & the Hawaiian Board, will be of no avail.

From the Maile Wreath of Mar. 1865 — A part of the article only. —

Dear Editors of the Maile Wreath. —

Much has been said of late respecting our duties & responsibilities, as children of missionaries; & some of the friends who have written & spoken very freely on this subject, have not even hesitated to blame us the children, for the apparent ill success of our parents efforts, during the last year or two, & for the discouraging features connected with the cause of Education at the Islands, because forsooth, when it was evident that the Catholics were gaining power & influence over the half white children in Honolulu, by the superior advantages & sources of attraction which they offered in their schools, we their descendants, engaged in various occupations throughout the islands, did not forsake our regular routine of business, & bend our energies in contriving schemes to out general Bishops Maigret & Stalty.

Yet not a word, in defense, have the Cousins written, denying the responsibility or palliating the charge. Permit me however, through your columns to examine calmly & candidly the grounds upon which they base their reasonings, & to reply so far as it is in my power, to whatever has been unjustly said concerning the cousins, & what may be expected of them.

If it is the duty of <u>all of us</u> to be missionaries?— (I use the term here in its restricted sense, as when applied to individuals who devote themselves to propagating the gospel.

It is maintained by some that because our parents were missionaries & have been generously furnished with lands, houses & herds by the American Board, therefore their children also ought to become missionaries. How absurd! Am I responsible for my parents acts, & are they responsible for mine? Are the children, after they have arrived at years of discretion, and are able to decide for themselves, always to

adopt the same profession & calling which their parents chose? Must the son of a lawyer be a lawyer, because his father was one, when his own inclinations would lead him to choose almost any other profession? Must the child of a minister fit himself for for a clergyman because forsooth, his father was one? Is the piety of the parent to atone for the wickedness of his children?

Be it far from me to discourage any one of the cousins from engaging in this most holy office. It is the most sacred of callings. It was one of our Saviour's last commands to his disciples, "Go preach my gospel to the remotest corners of the earth," as such, it is binding upon all christians, who feel that they are called of God to the missionary work. It matters not whether their parents are fishermen, or farmers, or lawyers, or ministers or missionaries; whether they were educated & brought up on these islands, or in the most learned & polished institutions of other lands. The command

is as binding upon one as upon another, so far as their station in life is concerned. We can understand how it is that the Cousins should take a deeper interest in whatever pertains to the welfare of this people, than most of the foreigners. For, they were born here; a majority of them have spent the greater portion of their lives here. Here too have their parents labored, till now their locks are grey, & they enfeebled by age. Some of their number have died in the harness, nobly contending against error & superstition. It should be with pride as well as with pleasure, that any of us (who feel that we are called of God to work in his vineyard) should undertake to assist in carrying on the work which has been so auspiciously begun upon these islands. But we do not understand, why those of us who are occupied in various other occupations here, whether as lawyers, doctors, farmers or merchants, should necessarily think that we must forsake our

regular vocations, to fill any vacancies. (whether in the Mission or under Government) because of the supposed temporary advantages which it might bring to the missionary cause in our midst.

I have read with interest Dr. Anderson's general letter of Dec 27/64, but I must confess, that I was sorry to see his want of confidence in the Chinese, since they had pledged themselves, so far as they were able, to carry forward the work devolving upon them. Lest some of you may not have seen his letter, I will quote the passage to which reference has been made:— "Considering the relation which the Government sustains to the Seminary at Lahainaluna, and the Boarding School at Hilo, we heard with no small anxiety how difficult it is to procure missionary sons for teachers in those institutions. I speak merely of the fact. There may be good & sufficient reasons why this & that young brother should prefer a

plantation. But what can we say, should the Board of Education put wrong persons into these schools, despite our remonstrances, that they could do no better?" — Then, as if forgetting what he had said before, he closes another paragraph as follows: — "I am confident they (referring to the cousins) will allow neither of these institutions to go into the wrong hands by any default of theirs."

Is Dr. Anderson, indeed, acquainted with the facts. Mr. Saml. T. Alexander, to whom allusion is made in the above extract, had taught usually the English branches at Lahainaluna, during the several years he had ~~taught~~ been connected with that institution. After serious reflection, founded upon close observation, Cousin Sam. became convinced in his own mind, that all his efforts in endeavoring to drill the English language into the Hawaiian youths, were worse than wasted, for it was giving them only a smattering of the English at

the remainder of this article I have been unable to get

Regarding the Reformed Catholic Bishop's Note of Dec-/64 to Mr Castle.

Mr Castle has kindly let me have the perusal of the Bishop's note to him, inviting the members of the Haw. Evang. Association to hear his sermon on the 1st of Jan. Mr Castle does not care to have me take a copy of the note without his having first asked the Bishop's permission - which of course no one would have him do.

He addresses Mr Castle as in some sense representing an important religious interest whose claims he asserts without being hurried into passion or invective.

He calls Mr Castle to witness how indifferent he has all along been to the virulent abuse, and mis-representations of the Press in these islands. Without reviling again they have sought quietly to plant that form of Christianity

which, be it right or wrong, they were sent here to plant, and which they have as good a right to plant as others have to plant theirs. He then refers to the A.B.C.F.M's propagating deliberate slanders, & statements fearfully untrue, & so unchristian in their tone against their rivals in the Mission field, such as are made in the Appeal against the Ref. Catholic Church, & says it is his intention in the most public manner on the next Sunday before their Majesties to vindicate the church over which he presides from the most untrue & uncharitable expressions contained in that document.

He expresses his conviction that the Board could not take a course more calculated to strengthen their position, & that it will waken the whole church at home to a great extension of their operations.

He will be glad to see present on Sunday any members of the Haw. Evang. Association, who may be disposed to act out the principle - Audi alterem partem. They may come in safety, for he does not intend to

follow the example set him, of holding up to scorn & contempt the form of religion others profess.

Dr Anderson, he says, must expect him to answer his book, & intimates that he has some powerful organs of the press at his command. "I fear not him, nor his book, if its truthfulness is of the same stamp as the Report."

He asks of Mr Castle the use of the letter of the Board, written more than two years ago to the Bishop of London. He presumes it is not private, for the Bishop shewed it to him in London.

On the margin he signs his name, and adds, "I by no means undertake <u>for ever</u> to remain silent as to the causes which paved the way for the introduction of the Church here. I shall deeply regret, if as seems likely to be the case, I have to raise the vail from what had far better remain in oblivion."

Memorandums of a letter
from Bishop Staley
Ackd March 24, '65.

(copy) 25

No. 50.

United States Legation,
Honolulu, June 6, 1865.

Honorable William H. Seward,
Secretary of State
Washington, D. C.

Sir,

I have the honor to acknowledge the receipt of your despatch, No. 30, approving my course in the disposal of the $500 supplied for the purchase of presents for the Reverend Mr. Kekela and others at the Marquesas Islands.

× × × + + + + + +

Enclosed I send you a letter from the Rev. Mr. Kekela to the President, acknowledging the receipt of the presents, &c, and an accompanying translation of the same.

With very great respect, I have the honor to be, your obed't servant,

James Mc. Bride.

(Translation)

Kivaoa, March 27, 1865.

To Abraham Lincoln,
President of the United States.
Great and Good Friend.
Salutations:

It has occurred to me to write to you, our benefactor, since the communication of your views by James Mc Bride, your minister Resident at Honolulu, being greatly impressed with your condescension in noticing such humble persons.

I am a native of Waialua, Oahu, one of the Hawaiian Islands, born in 1824, and was, at the age of twelve years, placed at school under the Reverend Mr. Emerson at Waialua, who taught me in reading, writing, arithmetic and geography.

In August, 1838, I was entered at the High School in Lahainaluna, enjoyed the instruction of L. Andrews, E. W. Clark, S. Dibble and

W. P. Alexander. Not making more progress than my fellows, I remained in school several years. In 1843, I graduated, and at the same time I was invited by the professors to join a class for further instruction in theology, under the Rev. S. Dibble. At his death, in 1845, I, with others, pursued similar studies under Rev. W. P. Alexander, until the year 1847, when I graduated, having remained at Lahainaluna nine years.

In 1847, I was married to a native girl, who had been educated at a female seminary at Wailuku, - her instructors for seven years being, J. S. Green, E. Bailey and Miss Ogden. The same year, 1847, I was appointed teacher and religious instructor at a remote place in Kaolaw, Oahu, where myself and wife labored several years, in the full conviction that our lives are not our own, but belong to God to whom we had dedicated ourselves, "to be his and his forever."

Henceforward we devoted ourselves entirely

to a religious vocation, and in 1852, I was sent on a voyage to Micronesia with Dr. Gulick and Rev C. W. Clark and others; we were absent about seven months. After Mr. Clark and myself returned, I was employed awhile on an agency for arousing my countrymen to the importance of missions to other lands, until, in 1853, there came to our Islands a Macedonian cry for Missionaries to Nuuhiva, brought by Matunui, a chief of Fatuhiva. The missionaries presently called upon me to go to this group, but I was not ready to respond until I had spent a long time, together with my wife, in prayer to God, for direction in the path of duty. It then appeared to us that this was a real voice of God, calling us to the work, and we cheerfully consented to go and labor among these dark hearted, savage cannibals.

I had living my aged parents,- my wife had affectionate relations;- we had a daughter of only three years of age,- all of whom we left

behind. We left our native soil to endeavor to save the souls of the people here, our hearts being full of the love of God. This was our only motive.

We sailed for these cannibal Islands in 1853, resited at Fatuhiva four years, In 1857, we removed to Hivaoa, another Island, laboring for the cause of our Lord Jesus Christ, and up to the present time his service has been our delight, regardless of wealth or the pleasures of this world. We came for the service of our Lord and have no other object in remaining in this dark land.

When I saw that one of your countrymen, a citizen of that great land, was being abused, every preparation being made to bake and eat him, as we eat pork, instantly I ran to save him, full of pity and of horror on account of these savage doings. I ransomed this white man by giving my boat. It was one that I had received as a present from James Hunnewell, - a valued gift. This I bartered for the life of your citizen, that

he might not be eaten up by these savages, who know not Jehovah. This was Mr. Whalon, – date, 14th January, 1864.

All the credit of this love and pity towards Mr. Whalon is due to the seed brought by citizens of your country to the Hawaiian Islands. That we took and brought to plant in these benighted Islands. Hence we derive the true result, aloha, (love)

1. Aloha to Jehovah.
2. Aloha to self.
3. Aloha to our neighbor.

When a man has all these, – the right and pure principles, – he is like Jehovah in his triune character, Father, Son, and Holy Ghost, – Three one, one three. If he have two of these principles and is wanting in one, he is deficient; if he have one, and is wanting in two of them, he is more deficient still; but, if he possesses and practices them all, then he is complete according to the Bible.

These principles are the boast of your country over all countries. From your country they were brought to these dark Islands, not planted under guns, nor by men-of-war, by the power of threatening, but in the hearts of the ignorant, neglected and despised, when the Bible, the word of Almighty God, was brought to the group of Nuuhiva. I owe a great debt to Americans, who taught me all I know, — whether of temporal or spiritual things. What can I do to repay them? As David asked this of Jehovah, I ask the same of the President of the United States of America. I can only pay what the Lord has given me, Aloha.

My wife, Naomi, and I have five children, — the eldest with Miss Ogden, and the next with Mr. Emerson at Oahu, and we now send a third to the care of Dr. Gulick. The fourth is with Kanwealoha my fellow missionary, and the fifth at present remains with us.

Rev. James Kekela, to Pres. Lincoln
Koiaoa, March 27, 1865.
Rec'd Jan. 5, 1866.

There is another in prospect. We are obliged to scatter our children, placing them where they will be properly cared for.

We have received the presents you sent us through James Mc Bride, your Minister. I greatly honor you for the interest you have taken in this matter of a citizen of your country. It is like all your other conduct as President of the United States, your great country.

The world will know your Aloha, for those who practice aloha, as saith the scriptures. Thou shalt love Jehovah and thou shalt love thy neighbor also.

And so may the love of the Lord Jesus be with you, until the end of that terrible war in your country. I remain, Abraham Lincoln, President of the United States; your obedient servant,

(Signed) James Kekela.

Lahaina April 18th 1865

To His Royal Highness

M. Kekauonohi President of Education, &c.

Some months since on behalf of the A.B.C.F.M. I had the honor to present to your Highness the name of the Rev S.C. Bishop as a candidate for the vacant post at Lahainaluna.

I beg now to add that a letter of the following signed persons would be entirely acceptable to the A.B.C.F.M. in case they should be proposed by His Majesty's Government to the Prince already named, to wit, The Rev O.C. Forbes of Molokai, Messrs L.L. Baldwin of Lahaina, Paul Isaac of Koloa Kauai, or H.R. Cornwell of Hilo. It is just to them to say that none of them are aware of my having presented their names, and I may also add that the action of the Board in the matter is very desirable as Mr Pogue greatly needs help.

I have the honor to be,

Your Royal Highness's Obt Servt

S.N. Castle

Agent of the A.B.C.F.M.

Signed

Honolulu May 15th 1865

To His Royal Highness
M Kekauonohi Pres. Bd of Education.

Sir
Your Highness

I the Hon Board will pardon me (as I am informed that there is to be a meeting of the Bd to day) for earnestly calling your attention to the appointment to be made for Lahainaluna. I hope this may be attended to today.

In view of the fact that for the last term the service devolving upon the principal in consequence of the vacancy in the Ins.n is too great for one man, and in view of the interest which I represent I deem it my duty urgently to call the attention of the Board to this subject, and trust it may secure their attention.

I have the honor to remain
Your Royal Highness Obt Servt
(Signed) Sam'l N Castle
Agent of the A.B.C.F.M.

3775

(Copy)

Board of Education
Nov 16th 1865

Hon S S Carter

Dear Sir

In reply to your communication of the 15th inst. I beg most respectfully to inform you, that the Board of Education after fully considering the matter; deferred the appointment of Assistant Teacher at Lahainaluna, until a report of that institution has been received from the Inspector General, who left per steamer yesterday for the Island of Maui

I remain
Respectfully Yrs &c
(Signed) W Jas Smith
Sec to Board of Education

Copy

Board of Education June 9th 1865

Mr S. N. Castle

Dear Sir

I am directed by the Board of Education to state, that they have had under consideration your favors of the 18th of April, and 15th of May last, calling the attention of the Board to the vacancy now existing in the Second Mastership of the School at Lahainaluna, and suggesting certain names from which the Board may select a suitable person for that office and stating that any one of those names would be entirely acceptable to the A. B. C. F. M.

The Board desires you kindly to inform them, whether you imply by this expression, that they, the said Board, have not full liberty to select the Masters in question without any reference to any other authorities, and, if so, to state the nature of the grounds on which any such claims to interfere, in the internal management of the said school, appear to you to be founded.

I have the honor to be, My Dear Sir, Your Obt Servant W Jas Smith, Sec to Bd of Ed.

Honolulu June 13th 1865

To Jas. Smith Esq
Sec of the Board of Education

Sir

Your letter of the 9th inst on behalf of the Board of Education was received on the day of its date.

In reply, I beg to remark that the extract quoted by you that certain positions name thereto "be entirely acceptable to the A B C F M" does not necessarily imply that the Board of Education "has not full liberty to select the teachers in question without reference to any other authorities" but supposing this to be so, in view of the provisional stipulation, which the Seminary at Lahainaluna sustains, left to the Hawaiian Government and the A B C F M, in consequence of the removal of its transfer from the latter to the former in the year 1849, conditions proposed by the American Missionaries behalf of the A B C F M and accepted by the King in Council and subsequently satisfied by the Prudential Committee of the A B C F M and by the Hawaiian Legislatures of 1851 & 1858.

Suggestions respectfully made by the
Committee on the Appointment of
Agents for the Institution, that as the
Board of Education, but as the
Board of Education, that as the
Board of Education, that as the
Board of Education, that

the institution should be as proposed to be transferred and which was accepted by the Government with some modifications. There is nothing more evident than that the Missions intended carefully to guard against the introduction into the institution, of any doctrine prejudicial to its influence, and to guard its cryst faith against those evil forms of Christian worship

The Letter containing the proposal of terms and conditions says. "That in the year 1831 the Missions commenced the establishment of this institution now known as the Missionary Seminary of Philadelphia Mainly to promote the diffusion of enlightened literature and Christianity throughout the islands

It seems that from the present time, the institution has been increasingly and anxiously watched over & cherished by the Missionaries & Mr Jarrett expressly coming within the appropriate means or power have been spared to promote its usefulness and secure the objects of its establishment, for as it has been the Missionaries wish for the final transfer of the institution at the time there should be strong

interests and has at all times since the two first years of its existence about Seventy Seven thousand dollars have been expended for its benefit including the support of teachers and the dwellings erected for their accommodation. This institution has been planted and sustained to the present time by the A.B.C.F.M. from donations given by the American Churches for the spread of the gospel in heathen lands.

The trustees of the Seminary in view of the existing circumstances to transfer the Seminary to the government, with all the rights and interests pertaining to it, on condition that it shall carry it on at its own expense and that it shall not teach or allow to be taught any religious tenet or doctrine contrary to those heretofore inculcated by the Mission which we represent a summary of which will be found in the confession of faith herewith inclosed"

Can any thing be clearer than that the Missionaries contemplated still to have this a co-operating institution to aid them, as it had already done, in times past, in the diffusion of solid Science and christianity

as they understood it, as the benevolent Congregationalists and Presbyterians of the United States, who had contributed to build & sustain the institution understood & approved it. Can it be supposed, that its character was changed by the Prudential Committee past any other understanding, that the Missions of the A.B.C.F.M. would have established that Christian planter & built up & cherished & cared for at a heavy expense through a series of years to provide an object lesson to them, & then given up without the intention of so grievously it in the future, as to have it destroyed & not instead of defeating the purpose for which it was founded?

It was designed to have, not only its teaching but its results acceptable to the founders of the institution, and it seems to me that the scope of the instruction is so clear that an impartial & correct reader should hardly from any other inference from a perusal of the correspondence. And this should infer to have been the judgement of at least one member of the Board to be. Since the vacancy towards the meeting that he believed the Government Eight

to carry out the agreement in good faith, which policy as a member of the Board I do not doubt, but he advocates and which I would be far from insinuating the whole Board do not intend to do.

I think the purport and intention of the resolution so clear, from the scope of the correspondence & resolutions of the Big Council, that I could not but regard the appointment of any man not acceptable to the A.B.C.F.M. to the post of teacher in the institution as a violation of the whole spirit of the Agreement.

But I remark further as to the intentions of the parties that we are not shut up to the documents themselves in this case (even if in them they have failed to make themselves understood) for the parties are most of them living. And I may add that I am personally cognizant of the intentions of the parties in this transaction, having been a member of the Committee of the Mission acting for the A.B.C.F.M. and at the request of my associates in the Committee having drawn up both the Report of the Committee to the Mission and the communication containing the proposal of terms for and the conditions

specifically to the government; and I know that the intention was to secure the continued co-operation of the seminary in the work which the American Board was prosecuting here through its Mission. I know that it was intended that the teachers should be acceptable to the A.B.C.F.M. And this was known to have been the view of the government as it was then constituted. The negotiations in reference to the transfer were conducted by J. Armstrong the Minister of Public Instruction. And in these he not only coincided with the Mission but from him I gathered that there was no dissenting voice in the Administration. So that neither of the contracting parties supposed that any teacher not acceptable to the A.B.C.F.M. would, or could in good faith be appointed by the government for the institution.

In conclusion, I beg to say that I understand by the terms of transfer that the government is bound to carry on the institution efficiently under teachers acceptable to the A.B.C.F.M. or failing to do so to re-convey the institution to the A.B.C.F.M. or lastly in case

Copy

of either of these, to pay over to the ABCFM
Fifteen thousand dollars in Specie, the Cur-
rency of the Sandwich Islands.

Respectfully Submitting the fore-
going views to the Hon Bd of Ad.
I have the honor to remain
Very Respectfully,
Your Ob.t Servt.
Sam.l N Castle,
Agent of the A.B.C.F.M.

Correspondence between
Mr. J. N. Castle & Hanson Brown
of Education, on Lahainaluna

Apr. – June 1865.

Rec'd Aug. 26, 1865.

Received 1867

Copy

Board of Education June 30 1865

Mr S. M. Castle
Agent of the A.B.C.F.M.

Dear Sir

I am directed by the Board to acknowledge the receipt of your letter of June 12th in reply to mine of 9th ult. written by their command, and am further directed to make say, that they take notice of your remarks that the sentence quoted in mine of the 9th does not necessarily imply that the Board of Education have had full liberty to select the masters in question, without reference to other authorities; you have understood the word "necessarily" and by the remainder of the lett. the Board infer, that you are of opinion, that though the words do not necessarily imply such an idea, the claim might still be reasonably advanced. The Board is of an entirely different opinion. In their view, a suggestion from those representing the founders of the institution, is entitled to a respectful consideration but they desire it to be distinctly understood, that a right of nomination does not exist, is not hereby

at fixing the deed of transfer, and was not intended to be reserved on the one side, or granted on the other. The document contained in the 3rd 4th and 5th pages of your letter, if intended to call attention of the Board to facts contained in the deed of transfer, or direct them in the way of their duty, was unnecessary and is not in reply to the question contained in my letter. It is understood that the institution is to be continued so as to "aid instead of defeating the purpose for which it was founded" And there has nothing been done to justify the intimation that the Board feel any desire to defeat such purpose, or introduce any doctrine, practice or influence, antagonistic to the faith, practice and forms of worship of the founders. But it is not thought that the personal acceptability, or the contrary of the tactics appointed, to those who represent the founders, should weigh at all in the Board, for such an idea would place the Board in a position of fearing a body, and we authorized the institution. Not only one founder, but all the founders of the Board understand this

at, in the deed of transfer, and was not intended to be reserved on the one side, or granted on the other. The argument contained in the 3rd 4th and 5th pages of your letter, if intended to call attention of the Board to facts contained in the deed of transfer, or direct them in the way of their duty, was unnecessary and is not in reply to the question contained in my letter. — It is understood that the institution is to be continued so as to "aid instead of defeating, the purpose for which it was founded" And there has nothing been done to justify the intimation that the Board have any desire to defeat such purpose, or introduce any doctrine, practice or influence, antagonistic to the faith, practice and forms of worship of the founders. But it is not thought that the personal acceptability, or the contrary of the teachers appointed, to those who represent the founders, should weigh at all on the Board, for such an idea would leave the Board the privilege of praying alone, and no authority over the institution. Not only one member, but all the members of the Board understand the

duties in this matter, and it is not to be thought, that they will not do the duties so understood. And the sole object of the letter of the 9th was to ascertain whether you claimed a right of nomination, which it is understood that you do - as you say that you "could not but regard the appointment of any man not acceptable to the A. B. C. F. M. to the post of teacher as a violation of the whole spirit of the agreement" From this opinion the Board of Education wholly and unequivocally dissent.-

They are of the opinion, that a full compliance with the agreement, consists in appointing persons teaching in the doctrine, and after the manner, of the Congregational and Presbyterian Churches of the United States - but the acceptability, or the contrary, of the person appointed, to the A. B. C. F. M. forms no part of the contract, either in letter or spirit.

The Board have appointed Revd Spencer E. Bishop. one whom they are glad to know is acceptable, but they have appointed him, because they believe that his acquirements, and industry, will be efficient for the instruction

of the youth committed to his charge; that he is faithful to the native race and dynasty, and his religious views are understood to be in accordance with those held by the Presbyterian Churches of the United States.

The Board are fully aware that if they do not see fit to carry on the institution according to the terms of the contract, they have to reconvey it, or to pay the sum of $15.000

I am further directed to say, that if the views herein expressed are not satisfactory, the Board will think favorably of a proposition to reconvey at once

I have the honor to be

My Dear Sir

Your Obt Servt

(Signed) W. Jas Smith
Sec to Board of Education

Copy

Honolulu July 5th 1865.

To W. Jas. Smith Esq.
Secretary of the Bd of Education.

Dear Sir,

Your letter of the 30th ult. was received during my absence at Waialua.

Whilst I would express my satisfaction with the appointment of Mr Bishop to the post vacated by Mr Alexander and the concurrence of the Board in the views which I entertain as to the character of the religious instructions to be given at Lahainaluna, still I find myself unable to agree with the Hon Board as to the rights of the A.B.C.F.M. in the matter of the appointment and discharge of teachers for the institution.

The subject of re-conveying suggested by your last paragraph I will lay before the Prud Comte of the A.B.C.F.M. for their direction and will not fail to advise the Hon Board of their views as soon as they shall have been received. I remain, dear Sir Your Obt Servant

Signed S. N. Castle
Agent of the A.B.C.F.M.

Copy

Honolulu July 5th 1865.

To W. Ans. Smith Esq.
Secretary of the Bd of Education.

Dear Sir

Your letter of the 30th ult.
was received during my absence at Waialua.

Mr. Lyman's report appears my satisfaction with the
work done by the Committee in the part varied by
and the conservatives of the Board in
the selection of the character
of the teachers in the opinion of Mr. Lyman
and I feel perfectly justified in going with
the Committee in the weight of the W.B.G.
for the appointment and discharge
of the assistants

Your subject of re-organizing supported by
your last paragraph I will lay before the
Committee of the W.B.G. for their decision
and will not fail to advise the Board of
their views as soon as they shall have been
received. I remain, dear Sir Your Obt Servant

S. N. Castle

Copy

Corresponding between Rev S. N. Castle & Minister of Education
Honolulu June 30 & July 5th 1865
Rec'd Oct 7.
Duplicate.

27

ISLAND OF ..... 18.....

TO THE HONORABLE BOARD OF EDUCATION,

GENTLEMEN,

In accordance with the regulations of the Board of Education for the guidance of Family Schools for Hawaiian girls, published under date of June 8th, 1865, I beg to submit the following names, and particulars of the pupils attending the ...., for the six months ending ..... and for whom I would respectfully ask semi-annual capitation fees to that date; the same being a true and correct statement of all the pupils who have attended the school under my care during the period specified.

Principal.

Parent or Guardian.	Christian and Family Name of Child.	Age.	Date of Entry.		Amount received per annum, from sources other than the Board of Education.		Amount of capitation claimed.	

Bureau of Public Instruction.

———o———

WHEREAS, An Act was passed in the last Legislature entitled, "An Act to repeal Chapter 10 of the Civil Code, and to regulate the Bureau of Public Instruction;" and whereas, in Section 31st, of the said Act, it is enacted: "The Board of Education shall contribute, to the greatest extent that its means will allow, toward the support of Family Schools for Hawaiian girls, whether established by the Board or by private individuals, and in fostering such schools it shall enjoy the fullest discretionary power:

Notice is hereby given that the Board is prepared to grant pecuniary aid to private schools of this class, subject to the following conditions:

1st. Such schools are to be open at all times to the visits of the Inspector General, who shall imspect them at least once annually, and report to the Board as to their condition and efficiency.

2d. No such family school will be eligible for grants in aid, whether of its establishment or maintenance, which does not give to the Board satisfactory proof that it is likely to be a permanent institution.

3d. When any application is made for a grant towards the establishment of any such family school, it shall be accompanied with a clear and full statement of the expense incurred in the erection, fitting up, and furnishing. The Board will then be prepared to state the amount of its grant towards the liquidation of the said expenses.

4th. Grants in aid of the maintenance of the said family schools, will be given in the form of capitation fees, so much for each Hawaiian scholar.

5th. The annual capitation grants will be on the following scale: For every Hawaiian scholar that has been in a family school six months, ten dollars;—one year, twenty dollars;—two or three years, twenty-five dollars;—four years or more, thirty dollars. These grants will be paid half yearly, at midsummer and Christmas, subject to the recommendation of the Inspector.

6th. No grant will be made in consideration of any child for whom a sum is paid annually to the proprietor of the school from other sources, for board and education, of more than fifty dollars ($50.00), nor if there have been less than an average of ten scholars in the said school, during the six months previous to the visit of the Inspector.

7th. The course of instruction in every family school shall comprise at least, reading and writing in English or Hawaiian, arithmetic, the elements of grammar and geography, and some branch of industrial work. And the report of the Inspector as to the efficiency of the said instruction, shall be grounded on an examination of the individual scholars.

8th. The Board must be satisfied by the report of the Inspector, that the internal arrangements of every family school applying for its aid, are such as conduce to the cleanliness, health and morals of its inmates.

9th. Convinced that religion is the basis of all effective moral training, the Board expects that such schools will be conducted on Christian principles. But it leaves to the directors the fullest discretion as to the form of Christianity they may feel it right to inculcate.

[Signed,] M. KEKUANAOA, *President Board of Education.*

BOARD OF EDUCATION, June 8th, 1865.

Blank form of Report of
Schools for Hawaiian Girls.
Rec-d. Apr. 7th 1868.

Ans.

Copy. 28

Rooms of Haw. Board
Honolulu - Oct 4th 1865

S. N. Castle Esqr -
Secular Agent of the A.B.C.F.M.
Dear Sir

I am instructed by the Hawaiian Board to pass over to your care as agent of the American Board, certain benches & desks removed from the mission premises at Kau by Rev. O. H. Gulick, & which are claimed by the Board of Education as belonging to the district of Kau. I enclosed a copy of the correspondence which has passed between the Board of Education and Mr. Gulick.

Respt. Yours
(signed) L. H. Gulick
Cor. Sec. Haw. Board.

(1st Letter) (Copy.)

Waialua Oahu
Sept 23rd 1865

Rev. L. H. Gulick,
Sec of the Board of Haw. Evang. Association
Dear Sir;

I reported but in part to the last meeting of your Board, and will now finish my Report.

The mission premises at Kau had been put in charge of Mr Spencer by Mrs Shipman, or by Dr Wetmore upon Mrs Shipman's leaving Kau. Upon my arrival there in Sept 1862 Mr Spencer delivered me the keys, putting me in possession of the house & premises.

On the premises in the school house built by Mr Paris I think, removed but a foot from the eaves of the building, I found twenty school seats and desks, made by Mr Shipman or by his orders, These I used in our school for three years, neither myself nor Mr Spencer ever dreaming that they were the property of any other party than the Am. Board.

On receiving instructions from your Board to move my family and the female school of Kau from Waiohinu to Waialua, I improved an opportu-

tunity, July 15th, to ship to Honolulu with other effects of the school, seventeen of the school seats, and on the 22nd sent the remaining three seats by ox-carts to Kaalualu, the port of Kau.

On the 27th of July, when the seventeen seats first shipped had reached Honolulu, Mr Spencer suddenly arrived at the opinion that they were the property of the Board of Education and requested me to return them.

The Board of Education has, since my arrival twice repeated the request that I return the seats to Kau.

In my reply of today to the Secretary of the Board of Education, I have informed him that I deliver the seats in question to the Haw. Board the agents of the Am. Board for the care and disposition of their Kau property.

You will please receive the troublesome property and do what you think best with it.

I enclose a copy of the correspondence which has passed between myself, and the Board of Education on this subject, which sets forth the facts in the case.

Seventeen of these seats are in Honolulu and three of them on these premises at Waialua, and they are subject to your order.

(Signed) Respectfully Yours
O. H. Gulick.

(2nd Letter) (Copy)

Education Office
Aug 23rd 1865.

Mr O. H. Gulick
Dear Sir,

I am directed to state to you that the Board of Education, after carefully considering the matter, are of opinion, that the seats removed by you, in mistake, from the district of Kau, Hawaii, are property properly belonging to that district, (having been paid for out of the district school fund) you are therefore respectfully requested to return the same.

Very respectfully
(signed) H. Jas Smith
Sec. to Board of Education

(3rd Letter) (Copy)

Waialua Oahu Sept 1st 1865

His Highness
M. Kekuanaoa
President of the Board of Education
Dear Sir;

I am in receipt of a note from Mr Smith, Secretary of the Board of Education, dated the 23rd ult, expressing the opinion that the twenty seats or school benches & desks - removed by me from Kau, are property, property belonging to that district, and requesting that I return the same.

I can not but think that upon a full acquaintance with the circumstances of the case, your Board would have arrived at a different conclusion.

I beg therefore to make a statement of the facts.

In Sept 1862 I entered upon my labors at Kau, & found on the premises of the American Board which we occupied, in a building removed but a foot from the eaves of our dwelling, and which had been used for years by my predecessor Mr Shipman as a school & lecture room, twenty school seats which were fixtures in the building.

During the three years in which we

remained at Kau, we kept a boarding school of Hawaiians girls and used the benches in question in the school.

It having been determined to remove the school from Kau to this place - on the 15th of July, I shipped per "Emeline" to Oahu, seventeen of the benches, and on the 22nd, I sent the remaining three benches by carts to Kaalualu, the port of Kau, a distance of eight miles from Waiohinu.

On the 29th of July, Mr C. N. Spencer, signing himself the S. Supt. of Kau, wrote me as follows; - "I have just been informed that the Koa & Ohia benches that you have taken from the school house adjoining your dwelling, belong in part to the Board of Education; I have therefore to request that you return the same at your earliest convenience."

I informed Mr Spencer at once that seventeen of the seats had been shipped to Oahu, and that the remaining three were at Kaalualu.

Mr Spencer then shewed me three drafts of the School Supt. of Kau drawn upon the school Treasurer in 1859, for repairs or for fitting up the school house, for the several amounts of $50. - $22.50 & $10. making a total of $82.50, which amount

it seems probable was expended in fitting up the school house on the mission premises, and in which Hon. Thos. Martin of Kau states that Mr. Shipman taught schools for, he thinks five years, – he himself being a scholar of Mr Shipman part of that time.

He also states that in 1859 at the time of the expenditure of the $82.50 above mentioned, he in person assisted Mr Shipman in shingling this mission school house, which up to that time had been covered with thatch, The seats were made at that time.

Kalaikoa a native carpenter testifies that he worked upon the repairs of the premises, and that he made one of the seats, & that a foreign carpenter made the rest of them.

The draft for $11. mentioned above was made payable to the native carpenter Kalaikoa

The three drafts above mentioned in the possession of the school Agent, drawn for the general purpose of repairing the school house, together with the fact that that house was shingled and fitted up in that year, or at that time, & also the fact that Kalaikoa, who made <u>one</u> seat and performed other work on the premises received $11. – is the only evidence that I have received as to how the said money was expended.

Were it proved that in 1859 $82.50 was expended by the Gov't upon the American Board's premises at Kau in which for eight years Mr Shipman & myself supported mainly by the Am. Board - have taught school for the benefit of the district & of the Hawaiian race, that does not in my view at this time entitle the government to any claim upon the premises of the Am Board at Kau, or to any of the furniture found upon them.

The seats were removed to this island to be applied to a use similar to that for which they were made, & it cannot be claimed by any party interested that this is a diversion from the proper object to which any funds had been appropriated. Under the circumstances I must confess that I failed to see that I have committed any mistake in removing these seats, together with other effects of the school under my care towards Waialua, the point at which it has been decided to establish the school.

These seats had been since their manufacture in 1859 (& were at the time of manufacture) in the undisputed possession of the former servant of the Am. Board and of myself, up to the 27th of July last, at which time seventeen of them were on this island, and three of them were at the landing of Kau, eight miles from Waiohinu.

If undisputed possession of

any article from the period of its manufacture for six continuous years, affords presumptive evidence of its rightful owner- that evidence I certainly have in favor of the view that these seats are the property of the American Board, & that they may rightfully continue in my possession for the use of the school under my care.

I had not remotest idea when I sent these seats from Naiohinu that any party other than the American had the least claim to them, nor that any government money had been expended on the premises, and now that I have become informed of the circumstances of the case, I see no reason to change my view as to the rightful owner of the same.

I am respectfully yours
(Signed) O. H. Gulick.

(4th Letter) (Copy) 10

Education Office
Sept 16th 1865

Rev O. H. Gulick
Dear Sir,

I am instructed by the Board of Education to say, that they have had under consideration your communication of Sept 4th relating to the seats removed by you from Kau.

Nothing contained in your communication has modified the view formerly taken by the Board of the matter, of which you were informed under date of Aug. 23rd last. I am therefore directed to say, that they are still of opinion, the seats are property, properly belonging to the district before mentioned, and as such, respectfully request they may be returned.

Very respectfully
(Signed) W. Jas Smith
Sec. to Board of Education

(5th Letter) (Copy) 11

Waialua Oahu
Sept 23rd 1865

W. Jas Smith Esq.
Secretary of the Board of Education,
Dear Sir

Your letter of the 16th inst. is at hand, stating that the Board of Education having had under consideration my communication relating to the school seats removed by me from Kau, are still of the opinion that they are property, properly belonging to the district before mentioned, and requesting that they may be returned.

I regret that the Board of Education differ from me in their view of this subject.

Your letter affords me no new light, & I must respectfully say that my opinion, as to the ownership of the property in question, as expressed in mine to the Board of Education of the 4th inst. remains unchanged.

I have delivered these school seats to the Board of the Hawaiian Evangelical Association, they having the charge and disposal of the American Board's Kau property, and it being under instructions from them that I removed the effects of the school under my care from Kau to

this island.

It was also with the perfect knowledge of the School Agent of Kau, that I removed the said effects, including the school seats in question, he making no objections to such removal till the same were all away from Waiohinu, and till 17 of the 20 seats were on this island

Respectfully yours
(signed) C. H. Gulick

(Copy)

Education Office
Dec. 5th 1865

Mr S. N. Castle

Dear Sir

Concerning the seats removed by Revd C. H. Gulick, from the district of Kau, island of Hawaii, to the district of Waialua, island of Oahu; I take pleasure in informing you, that the Board of Education desire to present the same to the proprietors of the Waialua Female Seminary; to be appropriated for the uses of said institution, as they (the proprietors) may direct

Respectfully
(signed) W. Jas. Smith
Sec to Board of Education.

(Copy)

Honolulu Dec. 6th 1865

W. Jas. Smith Esq.
Sec of the Bd. of Education

Dear Sir

I beg to acknowledge the rec't of yours of yesterday's date on behalf of the Board of Education and on behalf of the proprietors of the Waialua Seminary would thank the Bd of Ed'n for their kind grant of the seats in question for the use of said Seminary.

I remain Very Respectfully
Your Ob't Serv't.
(signed) Sam'l N. Castle

(Copy)

Koloa July 11th 1867

S. N. Castle Esq.

Dear Sir

In regard to Mess'rs Gulick & Bonds Report on common schools – I have read it since my return in both languages, and I still feel that we did well to protest against it. Certainly the evils complained of do not exist on Kauai. The report says:– "The reports we have from

the greater part of nearly 40 Pastors - are inexpressibly saddening." I need not say any thing about the schools on the windward Islands - but certainly no pastor from Kauai or Niihau made any such sad report. Again the report says. "Instead of a help the common School System of the land may soon become a drag upon the progress of the nation." It may be so - it may be the sky will fall - But we on Kauai have no such apprehension -

I believe that the common schools on Kauai as a general thing are in a very satisfactory condition.

The teachers are many of them ~~made~~ paid. 50 ¢ per day, but not uniformly so as the report represents. One teacher at Waimea gets 62½ cts per day - one at Mahaulepu (?) has 25 cts - another at Anahola has 37½ cts - and I believe there are others who have less than 50 ¢. I was instructed by Mr Dornander in case any teacher in my district should be guilty of any gross immorality to turn him out peremptorily - & in two cases I have done so.

Mr Dornander has visited at Kauai twice officially - and in

both cases has been my guest and I am free to say that he has been uniformly courteous & unexceptionable in his deportment. He has, so far as I know always given a respectful attention to all complaints or suggestion. As to what his conduct may have been on the other islands, I am not a witness & have nothing to say.

As to the composition of the Board of Education I have some sympathy with the report - the Am Missionaries are doubtless amongst the oldest and best friends of the Government and the people, and it would have been courteous - and it would have been - in my opinion an act of wisdom on the part of the powers that be, to have put one of them in the Board instead of the English Bishop - who is comparatively a stranger - But it will not help the case to misrepresent or to exaggerate what we may believe to be their misdeeds.

I remain very truly yours
(signed, S. W. Smith

Correspondence between
Messrs. Gulick & others &
Board of Education
upon seats etc at Kau, 1865

Rec'd Apr. 7. 1868.

Am°

ABC 19.1 v.18

29. Order for laying cornerstone for the Cathedral of St. Andrew;(printed) 5 March 1867
30. Instructions to E. Johnson and H. Bingham on their visit to Micronisia 1867

THE HOUGHTON LIBRARY

ABC 19.1 v.18

31. Lyman, H. A.L. to N. G. Clark; 11 Sept. 1867
32. Partial map, plan of buildings in Honolulu; n.d.
33. Printed proposal for convention of missionaries; 1870

THE HOUGHTON LIBRARY

ABC 19.1 v.18

34. Pratt, G. A.L. to Dr. Gulick; 7 May 1868
35. Newspaper clipping on death of Mssrs. Thurston and Johnson; 18 July 1868
36. Hoaai, E.P. A.L. to American Board; 28 Dec. 1868

THE HOUGHTON LIBRARY

29

Rec'd. June 25, 1867.

THE ORDER FOR LAYING

THE

FOUNDATION STONE

OF THE

CATHEDRAL OF S. ANDREW,

HONOLULU.

THE HOLY COMMUNION

Will be celebrated in the Temporary Church at 11 A. M.

INTROIT. Hymn 244.

"Christ is made the sure foundation," &c.

COLLECT.

O Almighty God, who hast built thy Church on the foundation of the Apostles and Prophets, Jesus Christ being the head corner stone, grant us so to be joined together in unity of spirit by their doctrine, that we may be made a holy temple acceptable unto Thee, through Jesus Christ. Amen.

For Epistle, Ezra iii. (8—11.)

Gospel, S. Matt. xvi. (13—18.)

Prooessional Psalm, sung in walking to the site.

Psal. 84. *Quam dilecta.*

1. O how amiable are thy dwellings: thou Lord of hosts.

2. My soul hath a desire and longing to enter into the courts of the Lord: my heart and my flesh rejoice in the living God.

3. Yea, the sparrow hath found her an house, and the swallow a nest where she may lay her young: even Thy altars, O Lord of hosts, my King and my God.

4. Blessed are they that dwell in Thy house: they will be always praising Thee.

5. Blessed is the man whose strength is in Thee: in whose heart are Thy ways.

6. Who going through the vale of misery use it for a well: and the pools are filled with water.

7. They will go from strength to strength: and unto the God of gods appeareth every one of them in Sion.

8. O Lord God of hosts, hear my prayer: harken, O God of Jacob.

9. Behold, O God my defender: and look upon the face of thine Anointed.

10. For one day in Thy Courts: is better than a thousand.

11. I had rather be a door keeper in the house of my God: than to dwell in the tents of ungodliness.

12. For the Lord God is a light and defence: the Lord will give grace and worship, and no good thing shall he withhold from them that live a godly life.

13. O Lord God of hosts: blessed is the man that putteth his trust in thee.

Glory be, &c.

All things being now disposed in order for laying the stone, the Bishop or Priest shall say

V. Our help is in the name of the Lord.

R. *Who made Heaven and Earth.*

V. O Lord hear our prayer

R. *And let our cry come unto Thee.*

V. The name of the Lord be praised

R. *From this time forth for evermore.*

Alleluia.

THE LESSON.

Haggai i. (2—8.)

Thus speaketh the Lord of hosts saying, this people say, the time is not come, the time that the Lord's House should be built. Then came the word of the Lord to Haggai the prophet saying, is it time for you, O ye, to dwell in ceiled houses and this house lie waste. Now therefore, consider your ways; ye have sown much

and bring in little: ye eat but ye have not enough: ye drink but ye are not filled with drink: ye clothe you, but there is none warm, and he that earneth wages, earneth wages to put them into a bag with holes. Thus saith the Lord, consider your ways. Go up to the mountain and bring wood and build the house, and I will take pleasure in it, and be glorified, saith the Lord.

V. The Lord be with you.

R. *And with our spirit.*

M. Let us pray.

V. Lord have mercy upon us.

R. *Christ have mercy upon us.*

V. Lord have mercy upon us.

All. "Our Father, &c., for ever and ever." Amen.

Laying his hand on the stone, the Bishop shall say,

O Almighty Lord God, Whom the heavens and earth cannot contain, yet Who disdaineth not to dwell with Thy church here on earth, mercifully grant that all evil may depart from this place, whereon we are about to lay the foundation of a house to the honor and praise of Thy Most Holy Name, through Jesus Christ, our Lord. Amen.

Almighty and everlasting God, mercifully be pleased to bless this stone, which we are about to place for a foundation in the name and strength of Him who is the tried and precious stone: be *thou* the beginning, increase, and consummation of this our work, now under-

taken for the glory of thy Name, who with the Father and Holy Spirit livest and reigneth One God World without end. Amen.

V. Behold I lay in Sion a chief corner stone, elect, precious.

R. *And he that believeth in him shall not be confounded.*

V. The stone which the builders refused

R. *Is become the head stone of the corner.*

V. This is the Lord's doing.

R. *And it is marvellous in our eyes.*

V. Other fonndation can no man lay, than that is laid.

R. *Which is Jesus Christ.*

V. Praise ye the Lord.

R. *The Lord's Name be praised.*

While all things are being made ready shall be sung a Hymn.

Then, with the assistance of the Chief Mason, the stone will be laid with the following words, by

HIS MAJESTY THE KING.

In the faith of Jesus Christ we place this stone of the Cathedral of Saint Andrew, to the honor of Al-

mighty God, and to the pious memory of our Royal Brother, Iolani, deceased, (King Kamehameha IV,) in the name of the Father, and of the Son, and of the Holy Ghost.

Bishop. Here let true faith, the fear of God and brotherly love ever remain, for this place is dedicated to prayer, and to the praise of our Lord Jesus Christ, who with the Father and Holy Ghost liveth ever one God. Amen.

Then shall be sung

PSAL. 87. *Fundamenta ejus.*

1. Her foundations are upon the holy hills : the Lord loveth the gates of Sion more than all the dwellings of Jacob.

2. Very excellent things are spoken of thee : thou city of God.

3. I will think upon Rahab and Babylon : with them that know me.

4. Behold ye the Philistines also : and they of Tyre, with the Morians, lo, there was He born.

5. And of Sion it shall be reported He was born in her : and the Most High shall stablish her.

6. The Lord shall rehearse it when He writeth up the people : that He was born there.

7. The singers also and trumpeters shall He rehearse : all my fresh springs shall be in Thee.

Glory be, &c.

V. The Lord be with you.

R. *And with thy spirit.*

Let us pray.

O God, the shield and defence of Thy people, be ever at hand, we beseech Thee, to protect and succor the chief builders of this house, that the work, now through Thy mercy begun, may by their labor be brought to a happy end, through Jesus Christ, our Lord. Amen.

"Prevent us, O Lord, in all our doings," &c.

Here follows the Anthem.

BENEDICTION.

B. The blessing of God Almighty, Father, Son and Holy Ghost, be upon you and remain with you always. Amen.

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[illegible]

[illegible] Mr. Sewell is an item,
the most particularly pure it, if we
[illegible] for your first level of
[illegible] work, because Mr. [illegible] failure
[illegible] Mr. Sewell [illegible] last fire
[illegible] Dove Devil Letter to [illegible]
[illegible] immediately
it [illegible] from the [illegible]
[illegible] Brown, here
[illegible] I having [illegible] the
[illegible] the several [illegible] will fro
[illegible] Mr. [illegible], [illegible] upon
[illegible] in [illegible] [illegible]
[illegible] Mr. Sewell will go with you. [illegible]
that all the interest of our work in

959

[illegible]

[illegible]

[illegible]

664

663

Instructions to messrs
E. Johnson & H. Bingham Jr.
on their visit to Micronesia
1867

Rec'd Aug. 26. 1867.
Ackd Oct. 14. 1867

P83

31

Office of the "Chicago Medical Journal,"

169 South Dearborn Street.

P. O. Box 2175.

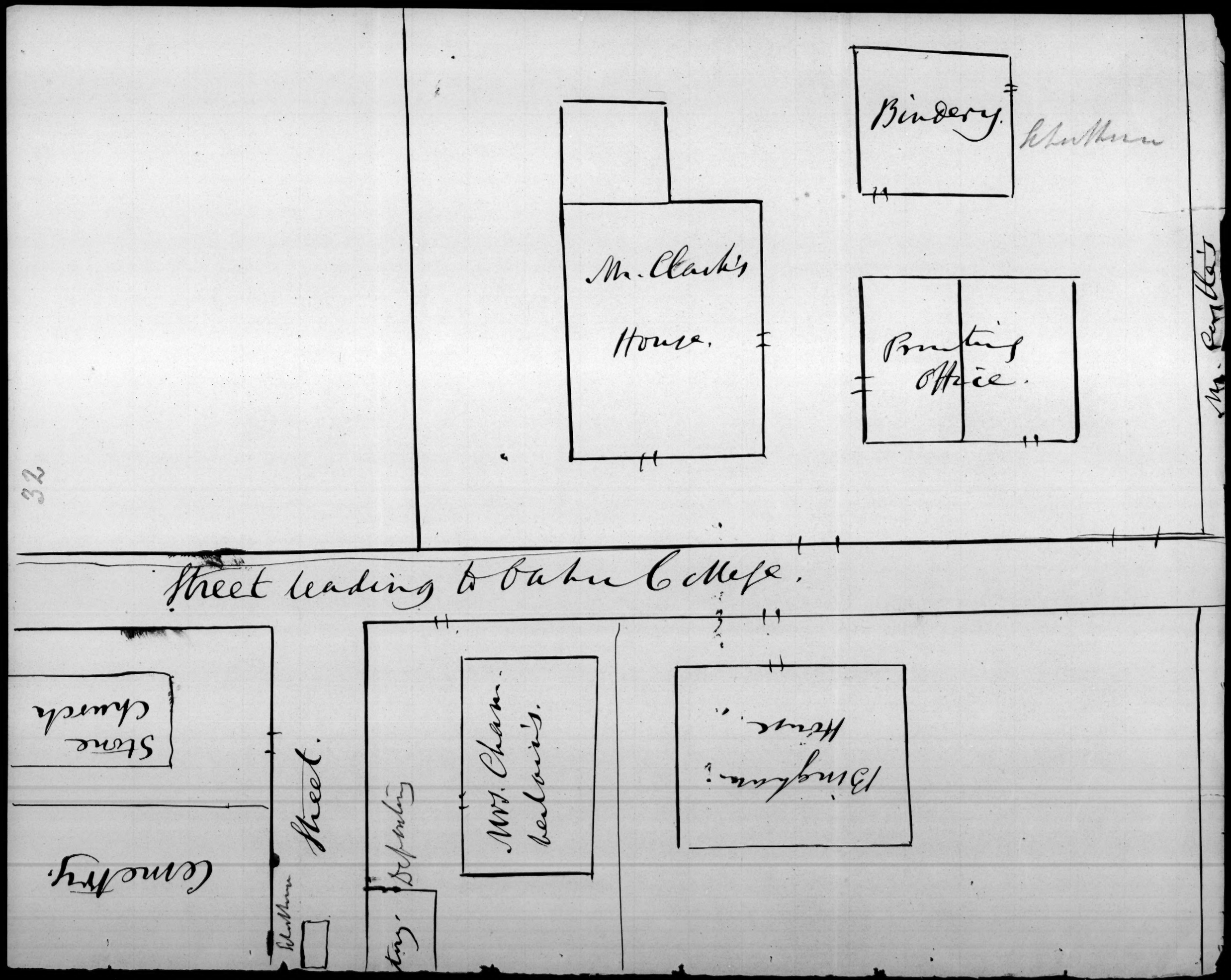
CHICAGO, Sept. 11 1867

Rev. N. G. Clark, D.D.

Dear Sir: I have received the copies of Mr. Ellis pamphlet which you have kindly sent, and I shall be very happy to arrange with my brother for the proper reception of Bishop Staley, if he visits Chicago. My brother, whom you will remember as a law student in Cambridge, is now a member of an episcopal church in this city; and he has taken pains to inform the leading men of the denomination as to the true character of Bishop Staley.

Truly Yours.

Henry M. Lyman
22 Reuben Street
Chicago.


Mr. Clarke's House.
Bindery.
Printing Office.
Mr. Ferguson's
Street leading to Baker College.
Bingham's House.
Mr. Chamberlain's.
Stationery.
Stone Church
Cemetery.
Street.

32

Rev. L. W. Clark's
House.

A PROPOSAL FOR A CONVENTION OF EVANGELICAL MISSIONARIES

In the Pacific Ocean, in 1870.

Half a century of labor will soon be completed since the arrival of missionaries on the Hawaiian Islands, and nearly three-quarters of a century since the commencement of Protestant Missions in the Pacific Ocean. Wonderful changes have during this time taken place in the moral and religious condition of all the inhabitants of the East Pacific, and great advance has been made on the heathen darkness of the Western part of this ocean. Glorious results have been achieved, and great impetus has been gained for the work which still remains.

The whole Christian world is drawing rapidly together in the bonds of Union, and the time must certainly be near when the various evangelical branches of the Christian church laboring in the Island World may well come together for conference. Such a meeting will be of great advantage in securing a combined statement of results, in more distinctly bringing out the various methods of labor, and in more clearly indicating what still remains to be done ; and it will also give opportunity for conferring together regarding the points where our several organizations meet in the natural expansion of their work. But above all, it will impart strength to our Redeemer's Cause by drawing all together in Love and Union. As heathenism gives way, new forms of evil rise, some of which, under the garb and name of Christianity, tend to undermine our labors. We need the strength and the stimulus of a Union which shall promote the healthy rivalry of Love.

It is therefore proposed by the Board of the Hawaiian Evangelical Association that a Convention of Evangelical Missionaries be held in Honolulu during the month of June, 1870.

The Annual Meeting of the Hawaiian Evangelical Association is held in Honolulu in June, at which time there are assembled nearly fifty native and foreign ministers, which is the largest body of pastors in the Pacific. Honolulu is perhaps better able to entertain the numerous foreign and aboriginal representatives from other missions and groups which we hope will gather at that time, than any other place in the Pacific ; and situated as it is on the lines of commerce, Honolulu may prove to be as easy of access to the whole of Polynesia, Micronesia and Melanesia as any point which can be named. As the year 1870 is the semi-centennary anniversary of the Hawaiian Mission, it is but natural that the Convention of Missionaries should be connected with an event of such general interest.

It is proposed that as many of the Foreign Evangelical Missionaries of the Pacific attend the Convention as can make it convenient. We would also suggest that two or three of the leading native Christians—ministers or laymen—of each important group be selected by the several missions to attend as honorary members. Arrangements will it is hoped be made with the Parent Societies, by which the several missionary vessels may bring the delegates of their various missions to the Convention. We shall even hope that deputations from the European and American Societies engaged in this ocean will attend the Convention. We would also suggest to each mission that it appoint individuals of their number to prepare essays to be submitted to the Convention on the most important of such missionary topics as may seem to them of general interest; such essays to be forwarded, even should the authors be unable to attend.

L. H. GULICK, } *Committee for Correspondence of the*
S. C. DAMON, } *Hawaiian Board of Missions.*

HONOLULU, FEBRUARY 25, 1868.

Convention of Evangelical Missionaries in Pacific

1870

Rec'd Apr. 18. 1868.

(Copy)

Samoa,
May 7. 1868.

Dr. Gulick,
My Dear Brother,

I herewith send you a copy of a minute passed at a meeting of the Samoan Mission on the 6 and 7 inst.

Yours Truly
Geo. Pratt
Secretary.

VII. Having heard from the Rev. H. Bingham and also from our teachers Peni and Keresome of the visit of the American Miss'y schooner "Morning Star" to the Islands of Vaitupu and Nui last year:

Resolved: That we record and transmit through our Secretary to Dr. Gulick of Honolulu, our thanks to our missionary brethren from the Sandwich I. for their kind expressions

of sympathy and encouragement to our native teachers, and their infant Christian communities in the Lagoon Is. and that at the same time we intimate to our friends of the Hawaiian Miss^y Society our desire to go on with our work in that part of the Pacific until by God's blessing we shall have carried the Gospel to all the Islands South of the equator. In accordance with our old arrangement with our esteemed bretheren of the A.B.C.F. Mission we feel especially responsible for the evangelization of the islands which lie South of the equator;- but as there may probably be a uniformity of dialect, and other affinities among the Is. usually known as the Gilbert Is. and which extend to Lat. 4° N. we shall endeavor to advance thither if quite agreeable to our friends of the Hawaiian Board now laboring in the Marshall and Caroline Islands:

Resolved further, that the Secretary

be requested to solicit from Dr. Gulick, Sec.y of the Hawaiian Board of Missions an early reply to this resolution, that there may be a definite understanding between us and them as to our respective boundaries, and that the long and happy harmony which has subsisted between the American Missionaries and the agents of the London Miss.y Society may continue and be greatly blessed in the rapid evangelization of the Is. of the Pacific.

Samoan Mission to
Dr. Gulick, May 7. 1868.

Rec'd April 27. 1869.

a d a ry

35

Miss Hauser, Boston

July 16. 1868

Dear Sir

Commercial Advertiser of July 16, 1868
Honolulu –

IN MEMORIUM.—The following preamble and resolutions, relating to the late Rev. A. Thurston and Rev. E. Johnson, were adopted at the meeting of the Hawaiian Evangelical Association in June:

"After a long period of faithful service in this vineyard of the Lord, our beloved Father, one of the Pioneers and Patriarchs of the Hawaiian Mission, has gone to his rest. Mr. Thurston was appointed to this Mission field in 1819, and for 49 years he served his Master as a Missionary of the A. B. C. F. M. with earnest love and unfaltering fidelity, never swerving from the path of duty, and never halting in the Christian race. He has fought a good fight, he has finished his course, he has kept the faith, he has gone to his reward, he has received his crown. For seven weeks of years he toiled in this field, and waited for the call of his Lord; and his Master came at the dawn of the jubilee morning and with approving smiles said, 'Well done good and faithful servant, enter thou in the joy of thy Lord.' Therefore,

"*Resolved*, That while the Hawaiian Evangelical Association unite in praise to Almighty God for the example of grace in the faithful life and peaceful death of our venerable and beloved Father in Christ, we also tenderly sympathise with the aged and bereaved widow who has for half a century been a faithful helper and companion of the departed, and who only waits a little for the call to go up and put on the bridal robes of immortality. We also sympathise with the children and grandchildren and other friends of the deceased, and pray God to lead them all in the same path in which He led their venerable sire, until they stand together with him and with all the saints upon the heavenly hills.

"*Resolved*, That this Association also condoles with the widowed partner and bereaved children of the Rev. Edward Johnson, whom his Master called from our little Packet *Morning Star* to follow the track of 'The bright morning glory.' His mortal remains rest on the little coral islet of Ebon. There may they rest in peace until all the dark realms of Micronesia shall be flooded with the light of salvation, and until the Resurrection morning shall awake the slumbering dust with myriads of the redeemed from the Pacific islets, all clothed with the robes of immortality."

In Mem. Mr Thornton

Hilo Sab. School, by Dr. Metrons.
Hilo, Dec. 28. 1868.
Rec'd. Feb. 13. 1869.

I Ka Ahahui America, } Hilo Hawaii
December 28th 1868.

Ka Makua o Ka lehulehu,

Aloha outou. Ua loaa mai ia makou Ka manawa kupono, E hoouna aku i Ko makou Aloha ia outou ma keia palapala, o Ka mua keia o Ka makou palapala ia outou. a no Ko makou lohe ana mai, i Ko outou pilikia, Nolaila ua ha awi mai na Kamalii o Ka Ahahui Kula Sabati o Hilo nei, i Ka la Kou mau wahi hapawalu Mahinahou, i Ka hui ia ana, ua loaa mai $150.00. a ua hoo holo nohoi, lakou E Kokua, a e haawi manawalea aku i keia dala $150. no Ka pilikia o Ka makua, E like me Ka mala ma ana mai o Ka makua i Ke keiki i Kona wa e Kamalii ana, a i Kona wa e nui ai, a Kanaka makua, he mea pono i Ke keiki, e Kokua aku i Ka pilikia o Ka makua. Nolaila Ke haawi manawa lea aku nei lakou i keia makana ia outou me Ke aloha.

a Ke hooki nei makou i ke Kamailio
ana ma Keia wahi.

Ke haawi aku nei na Kamalii
o Ka Ahahui Kula Sabati o Hilo nei
na Kumu Kula Sabati, na Kahu
Kula Sabati, na makua & na makua
Kaikaina i Ke Aloha ia oukou a pau.

Me Ka mahalo

Na E. Pihi Koaai Kakau
Olelo Kuwaho o Ka Ahahui Kula Saba-
ti o Hilo nei

"J."

Translation.

Hilo Hawaii Dec. 28 – 1868

"To the American Board,
Parent of the multitude,
Love to you.

An appropriate time has come for us to send to you our "aloha" in this letter; this is our first-epistle to you.

On account of our having heard of your distress, the Children of our Sabbath School association have therefore contributed their monthly Concert rials, which, in the aggregate, amount to one hundred & fifty dollars" (in gold coin).

"And they have resolved to help and to freely give this sum of money for the relief of the parent.

Like as the parent provides for the child from his infancy until he is grown up to to manhood, so it is a good thing for the child to aid his parent when suffering. Therefore they cheerfully present this gift to you with filial affection.

And in this place we cut off our conversation.

The children of this Hilo Sabbath School Association, the Sabbath School Teachers, the Sabbath School Superintendents, the Parents, and the Fathers who preach the Gospel; all, send love to you.

Respectfully yours
E. Pihi Hoaai
Corresponding Secretary of the Hilo Sabbath School Association"

Feby 13/69. Rec'd gratefully from $150.00 L.S.W. Treas.

ABC 19.1 v.18

37. Maile Quarterly discontinuted, announcement; 19 Dec. 1868
38. A.L. from Hawaiian Mission Board to J. Pogue; 9 Feb. 1869
39. A.L. Resolution of Hawaiian Board in reference to F. Rising; 2 Feb. 1869

THE HOUGHTON LIBRARY

HONOLULU, DEC. 19, 1868.

To the Cousins who are scattered abroad,

Greeting:

It having been deemed best (for pecuniary and other reasons) to discontinue the "MAILE QUARTERLY" as a publication of our Society, the Corresponding Secretary has been requested to prepare a Circular Letter for distribution quarterly, among the members of this Society, setting forth the progress of our benevolent operations, the state of our finances, and such items of personal news as may most interest those absent from Honolulu, or Hawaii nei. We beg each member of this Society who may receive this letter, to respond to it in some way. Let us hear from you who are in distant lands in writing and expressions of interest at least, if you cannot send us more material aid. To all the members of the Society residing on these Islands, a most urgent appeal is pressed for increase of contribution to our funds. You are all aware from the Annual Report what amount of appropriations has been made for the year, and how our benevolent operations are directed. The Treasurer now presents a most discouraging report. The treasury is not only empty, but there is a deficit of $20 at the present time; and over and above this, on the first of January, 1869, the regular quarterly salary of $112.50 is due to Miss Bingham. Perhaps never before in the history of our Society have we been reduced so low. Yet we do not wish to be faint-hearted, for at just such crises as these should most largely appear our self-sacrifice and active benevolence. The duty of contributing should not be thrown on the Honolulu cousins alone. Where is our "Kauai Branch"? Where are the rills from Hilo, Kohala, Kona, Wailuku, Lahaina, Makawao and Molokai? We urge on you your duty and privilege. Let us all make a Christmas or New Year contribution, and all will be right. We desire to bring to your notice that the Kawaiahao Female Seminary is in a flourishing condition as to numbers and results. None who witness the daily order and neatness of the establishment, and who see its inmates pressing in quiet respectful bearing to the House of God on the Sabbath, or to the weekly female prayer-meeting, can doubt that this school is destined to be a power for good in the land. Miss Bingham expects the arrival of her sister, Miss E. K. Bingham, in a few weeks, to be associated with herself in this useful and arduous work. The *Morning Star* has returned from her cruise to the Westward; but particulars brought by her from the foreign field must be reserved for a future letter. It is an item of interest that Rev. H. Aea, our former missionary at Ebon, who has been this year recruiting his health on these Islands, has this shipping season gathered a company of natives from the various groups of Micronesia, who are now in port, and held an interesting service with them. Three or four languages mingled together in the various exercises. A spectator of the scene says: "The words 'Jehovah' and 'Jesus' were all he could understand, but they show that the language of redeemed sinners is intelligible to all who embrace the *one* Saviour."

Since our last printed date, Death has been very busy in our midst. We will briefly note On the 29th of September Judge Andrews fell asleep in Jesus, after a short and severe illness. On the 4th of October Death

entered the Kawaiahao Seminary for the first time, and Esther Pilipo, of Kailua, Hawaii, the daughter of one of the Hawaiian pastors, then passed away. There was hope in her death. October 19th, after a short and sudden illness of two days and nights, the lovely flower was cut down in Mr. W. W. Hall's household—William Sibley (only child of those young parents), aged one year and nine months; and on the 28th of October Albert Lincoln Whitney died of inflammation of the brain. "Suffer the little children and forbid them not" to *go* to Jesus when He calls for them. November 11th died Com. John Paty, one of our oldest residents, and universally known and esteemed by this Society. November 24th a highly honored life ceased from our land, and the mourning yet resounds from our streets. M. Kekuanaoa, father of his present Majesty, has died in a good old age and left a glorious name to his people. Others in whom we have felt an interest, not belonging to our Society, have also passed away, and many mourning households in Honolulu call for our deepest sympathies. Since the death of Rev. L. Andrews, two members of his household have enlisted in the work of training and educating Hawaiians. Mr. Robert W. Andrews and his sister, Mrs. Sarah Thurston, are about leaving to commence a Farm School for boys on the slopes of old Haleakala, East Maui. The school is to be a family one. May its light "arise and shine" far and wide.

The changes of remove and return ebb and flow as usual. Mr. and Mrs. H. M. Whitney have left on a visit to California. Rev. T. G. Thurston and family have removed to that State to reside. E. Cornelius Bond, Edward Damon and Miss Ellen Rowell have left for purposes of education. Miss Rowell goes to Benicia, California, the others to the Eastern States. Mrs. M. S. Rice, of Lihue, Kauai, with her two daughters, Misses Mary and Anna R., and her two grandchildren, Dora and Paul Isenberg, is on the eve of departure for Germany, via Cape Horn, intending to return by the United States. Mr. S. L. Austin, of Onomea, Hilo, and Sandford B. Dole, Esq., returned in the last steamer. The latter is to establish himself in the law shortly in our city. Mr. Albert Wilcox and Mr. W. H. Dimond and family have also returned from California. We look daily for the return of Miss Isabella Holden from Oregon, and before Christmas, hope to see Mr. Joseph P. Cooke and Miss Emily Alexander.

A very universal reception of elegant wedding cards by the last California steamer announced the marriage of our former correspondent, Mr. Charles K. Clark, to Miss Harriet Howell, a much beloved adopted cousin. Our hearty congratulations to them. [May no future earthquakes depreciate their real estate.] And, if we are not presumptuous, we would like to insert one contemplated marriage, which, D. V., will be consummated ere our printed sheets leave for their travels, viz: Mr. Samuel Nott and Miss Mary Ellen Andrews.

We are rejoiced to see another good work happily begun in our city this fall—the establishment of night schools for the Chinese. Rev. Mr. Bonner, of Oregon, has entered into this work, and already sees some results of his labors, which quicken his zeal. Mr. Edward Dimond has through the entire shipping season labored as a Colporteur among seamen and others, having left his business to enter on this truly apostolic work. Faithful labor has been blessed, and we trust we may yet see "the fullness of the sea" converted to God in Honolulu. Street preaching has been inaugurated for the first time the past month, and many have thus been reached who would not otherwise hear the good tidings of great joy.

And now, in behalf of the Society, let me wish you, one and all, "A Happy New Year."

M. A. CHAMBERLAIN,

Corresponding Secretary Hawaiian Mission Children's Society.

Hawaiian Mission Children's Society — Honolulu Dec. 19. 1868.

Rec'd. Feb. 8. 1869.

Mission House
Honolulu Feb 4 1869.

Rev. J. S. Pogue
Dear Brother

Providence favors the Marquesan Mission in permitting you to be the Delegate of the Hawaiian Churches to our missionary brethren on those islands. That the Lord will go with you and make your visit an eminently profitable one to that Mission is the prayer of every member of the Hawaiian Board.

A few general instructions are given the Captain of the "Morning Star", a copy of which we enclose, but the more particular direction of the vessel, is left with yourself. The vessel is sent to subserve the interests of our Missionary work, and you will, in consultation with the Commander and with the missionaries, give the Captain such directions as you may from time to time deem best,

regarding the points to be visited, and the time at each place.

Regarding Laieha.

We desire that you visit the island of Mahuna and see Laieha. You may be able to examine his school and stimulate the members of the Church there which is under the pastoral care of Kaumeatua. Assure Laieha of our aloha for him and his family. It was not on account of sin that we last year recalled him, but because his whole life on those islands showed him to be ill adapted to the foreign missionary work. His missionary brethren made no efforts to get rid of him, and he should not feel hard towards them. We wish you to offer him and his family a passage to these islands, and if he is disposed to accept it, but is embarrassed pecuniarily, you are authorized to spend a sum not exceeding $100.00 in liquidating his debts which sum will be put in your hands by our Treasurer.

No New Missionaries.

The Mission last year asked for two new missionaries; but, while we are ready and desirous of doing all that will reasonably secure success in our work, it has not appeared to us certainly best to send more at this time, when there is no special desire on the part of the Marquesans to be instructed, and when there are such loud calls from the much larger and much more destitute populations of Micronesia. Our efforts and those of our missionaries should be directed as vigorously as possible towards the raising up of Marquesan teachers and preachers.

The General Meeting.

The General Meeting of this year, will as usual, be held at Omoa, on Tahuata. Be so good as to tell the missionaries that we are ready

blessed with the accuracy of the Statistical Tables of last year and with the fullness of their accompanying Station Reports. We trust they will continue to send us such well digested papers. — Regarding the Minutes of their General Meeting, I beg to draw their attention to the fact that most of last year received and taking a report of the meeting than an equal Minutes of their business transactions. It will be of service to them and to us if they to observe brevity in their proceedings, and to send us in their "Minutes" the exact wording of their several resolutions. Their "Minutes" so as may need contain any necessary complifications and explanations.

New Books

Mr. Bickell has during the year prepared an Elementary Arithmetic and Geography, of which we have printed 1000 each.

He sent down 300 copies of Genesis.

The Cost of the Catechisms is cents apiece, and of the Geography cents apiece. He was pleased to see the keeper of the stock of Books and school apparatus, and to keep accurate accounts with each mission, and to transmit to us the proceeds according to the arrangement of last year, which was approved by the Missions. He shall hope to receive some thing for stock of the 600 Primers sent down last year as may have been taken by the missionaries. It will be understood that the boarding schools may be furnished gratuitously, the books to belong to the schools and not to the scholars.

He sent down 2 doz Slates and 2 bundles of Pencils to the Mpwo and also with Mr Rolo will be disposed of in the same way to the missionaries. He should be glad to get the Hymns which have been com

posed

posed by Mr. Lawson and perhaps the missionaries, for Mr. Bickneil to raise. Let them be sent up.

The Boarding Schools.

We shall be anxious to hear in great detail regarding the Boarding Schools, from which we hope so much.

Nikela had, at last reports, ceased to discourage regarding his school for boys; but we hope that he has since then been able to overcome some of the difficulties. When he last wrote, he had three pupils. If he continues to retain three, we shall by no means consider the enterprise a failure.

We are much encouraged by Nanavatona's very satisfactory report of his school in July. He has evidently gone at it with energy, and already had six girls above the age of twelve, besides three boys left from the previous boys' school, who could not be induced to go to Nikela's school. We fully

understand the reasons for his retaining the boys, but we are strongly of the conviction that it will not be best to continue such an arrangement long, and desire that you will advise him on the subject.

We regret that the parents — some if not all of whom we suppose to be members of the church are not disposed to do more for their children. It may be one of the points on which you can give the parents instruction to better advantage than the missionaries themselves. The Hawaiian Churches should not bear the whole burden of educating the children though they are willing to do much

We hope you will satisfy yourself as to what should be the yearly allowance for each child in a Boarding school — and whether more should be allowed for girls than for boys. We also desire to know whether any further allowance is necessary for buildings to accommodate the scholars, and how

[illegible] in addition to what the parents and Church members may be interested to do.

The Sabbath Schools of Nile have given $200. and Newmarketville $300. for these schools. Mr. Crane has filled $200 worth of the articles called for by him, and our Treasurer will send the remaining articles shortly and will put into your hands $50.00 in cash to be expended, as it seems to you advisable, at your discretion for one or both of these schools.

It will be best in the long run for the affairs of these schools to be discussed in the General Meeting, and for the Mass. Board to be informed directly by the Delegate and the Mission of what is necessary. This will not prevent Sabbath schools and Churches from doing all they can and choose, but will give the Mass. Board in possession of all the facts they need to guide them in providing liberally and wisely.

We send a Canadian map of the

would to each of the Boarding Schools. We also send four ten gallon kegs to Kauwealoha, as he has requested, for the use of the Girls Boarding School.

The Lumber first intended for Kaulai is freely granted to Kauwealoha to assist in his school.

A Boarding School for Adults

We throw out as an idea to be thought of, and if it seems best, executed, in case Kekela fails of securing boys, that he try teaching adults - some of the most promising members of the several churches, so as to fit them to be teachers of their countrymen. We shall not wish to be at much, if any expense for such a school, except it be to furnish books, feeling that the pupils should, with the help of their fellow Christians, provide for themselves.

The Common Schools.

We desire that Missionaries discuss the feasibility of passing some at least, of the Common School teaching over to Marquesans themselves, and by thus imparting a fresh impulse to this department of our work. The natives of Cbon. Micronesia, have taken hold of this, doubtless imperfectly, but in a way that gives us much hope, and so also on Ponape. On the Hawaiian Islands also, Hawaiians early commenced teaching their fellow countrymen. It is the only way of teaching the masses. The Missionaries work must be mainly to teach the teachers.

Pupils for Mr. Pickarell

In view of the importance and of raising up Marquesans as teachers for the Marquesan Islands, the Hawaiian Board approves of the Morning Star

bringing up this voyage, two or three of the most promising of the Converts to be for a year or two under Mr. Bicknell's care. The selection should be carefully made and to the satisfaction of the delegate.

In view of the possibility that some may be willing to come, we desire that after touching at Mason and getting Kauwaloha, you call upon the French Governor at Taiohae, Nuuhiva, and deliver our letter to him, and secure, as you will doubtless have no difficulty in doing, his assent to the coming of such young men to these islands. You will assure the Governor of our full appreciation of his many favors to our missionaries

The Marquesan Churches.

It will of course be your highest pleasure, for your own sake and in our behalf, to see much of the members of the Marquesan Churches.

We trust our brethren will be very careful in combatting the sin of covetousness and will make religious liberality one of the most important of the tests for admission to the Church and for continued good standing. It is very important that this should be pressed unflinchingly on so covetous a people.

You will be able to inculcate upon the membership the imperative duty of contributing for spreading the gospel abroad, and for sustaining it at home among themselves.

Had a membership of about 200, after 3 years of missionary work, the Church would have got received but a little from Hangwanan Christians to assist in the annual work of the Lord. We will not regret should pressing on this point drive out the churches. They should be taught of God, so to act or nothing will satisfy for their Lord.

We desire you to understand that we expect of 1500 Yen a year from the Church in Hapoon by the last Sab of the

"Morning Star". We trust this is but the beginning of a good work of benevolence that will grow like the cocoa-nut tree itself till it bless both others and themselves. Please to tell them what Micronesian Christians are doing in this respect.

The Marquesan Evangelical Assoc.

We hope to hear that something has been done during the year, in drawing the several churches together, after the manner of our Hawaiian Evangelical Associations. Should it be arranged that the meetings of this Association take place at the same time as the General Meeting of the Mission, we would not refuse to give a single delegate from each church a free passage on the "Morning Star", providing he was furnished fully with native food. Also we should wish the meeting of Association kept very distinct from the Meetings of the Mission proper.

Vaccine Matter

We put into your hands vaccine matter and lancets kindly furnished by our Board of Select. for the Mission Families and for the people about them. You will be able to instruct them sufficiently in the mode of vaccinat. It is also possible that the French Authorities will be glad to get some of the matter.

Mr. Bicknells House.

The disposition to be made of Mr. Bicknells house at Nanahi is referred to yourself with authority in consultation with the Mission. If you think best to take it down and remove it to some point by this trip of the vessel, you are at liberty so to do.

Convention of 1870.

We shall hope to see a delegate from the Marquesan Mission next year to attend the Convention. It will be well for the Mission to discuss the matter this year, and as far as may be, determine who shall come. If circumstances favor, we shall be glad to have Kauwealoha come at that time.

Instructions of Haw^n Board to
Rev. John F. Pogue
Honolulu, Feb. 9. 1869.
Rec'd April 27.
ack 29

Copy

Of Resolution regarding Rev. Mr Rising adopted by the Haw. Board, Feb 2 – 1869. –

"Whereas, in the mysterious Providence of God, the Rev. Franklin S. Rising, having been most suddenly & unexpectedly drowned by the collision of the Steamers United States & America, therefore: –

"Resolved; – That in view of the Rev. F. S. Rising's eminent services as minister of the gospel, & friend of the Hawaiian, & foreign Missionaries generally, we tender our condolance and sympathy to the American Church Missionary Society, in whose service he was laboring at the time of his melancholly death". –

Acpt. Sec. of the Am. Board

Resolution of Haw^n Board
in reference to Rev. F. S. Rising
Honolulu, Feb. 2. 1869.

Rec'd. March 31.

ackd Sp. 29

ABC 19.1 v.18

40. Bicknell, J. A.L. to Rev. N. Clark; 17 June 1870
41. Pogue, A.L. to N. Clark; 21 June 1870
42. Newspaper clipping; "Tragedy in the South Seas"; 4 Dec. 1869
43. Judd, G. P. A.L. to C. Harris; 7 Jan. 1870

THE HOUGHTON LIBRARY

Honolulu, June 17, 1870

Rev. N. G. Clark, D. D.
Sec. A. B. C. F. M.

Dear Sir:

I have been instructed by the Haw. Evang. Association to send you a copy of a resolution which was passed by that body at its session this afternoon.

Yours Respectfully
J. Bicknell.

Resolved,

That it is with sincere gratitude to God we recognize His kind Providence in directing to us so opportunely the Rev. N. G. Clark — Foreign Secretary of the American Board of Commissioners for Foreign Missions.

We have listened with deep interest to his valuable counsels, and to his words of exhortation, and of hope and encouragement in the work of the Gospel of Christ ~~+~~ in these and other Islands of this ocean.

His presence with us at this time has greatly increased the interest of the Annual Meeting of the Evangelical Association, and especially of our Jubilee exercises.

We regret that his stay at the Islands is necessarily so short. It would have given us much pleasure if he could have so prolonged his visit among us as to afford him the opportunity of visiting other Mission Stations

Res. in ref. to Dr. Clark, passed by Hawn. Evang. Association Honolulu June 17, 1870. Rec'd July 21.

in the Islands.

And now that he is so soon to leave us, to return to the important field of labor to which the Great Head of the Church has called him we desire to express our sincere wishes for his safe return, and for his entire restoration to health - and we will offer our earnest prayer that he may long be spared to labor for the spread of the Gospel of Christ among the unevangelized portions of the earth.

Mission House,
Honolulu, June 21st 1870

Rev. N. G. Clark, D. D.
For. Secty A. B. C. F. M.

Dear Brother,

At a Meeting of the Hawaiian Board of Missions held on the eve. of the 20th of June the following Resolution was adopted.

"Resolved that with devout thanksgiving to the Head of the church we record our obligations to God, & under Him to the A. B. C. F. M. for the visit of the Rev. N. G. Clark, D. D. For. Secty of said Board to this one of its oldest Missions.

We had learned to respect, & appreciate the wisdom of his counsels from his correspondence, but having met him as the Delegate from the Parent Board to our Semi Centenary Jubilee we have learned to love him as a sympathizing brother, & laborer in the great work of spreading the Gospel to earths remotest bounds.

We tender to him our most hearty thanks for all the stirring thoughts, and

wise suggestions, which he has made while among us. May the blessing of the God of Missions be with him on his return voyage, & permitt him soon with invigorated health to meet his family, & fellow laborers at the Mission House in Boston.

It will be our prayer that the seed sowen by him among us may spring up & bear fruit to the glory of God in this once Heathen, but now Christianized land."

As ever yours,

J. F. Poque.

Lee. Hl. B. M

Res. adopted by Haw^n Board
in ref. to Dr. Clark

Honolulu, June 21. 1870.

Rec'd July 21.

Com: Advertiser – Honolulu
Dec 4th 1869 –

A Tragedy in the South Seas.

A Horrible Story—Massacre by Coolies—Retribution—The Wretches Blown Overboard.

By the brig *Nautilus*, Capt. Turner, which arrived from Tahiti this morning, making the quickest trip on record—67 days for the round trip—news is received by a business house in this city of one of the most thrilling tragedies ever enacted on the high seas. It brings to mind the fearful scenes witnessed on board the African slavers years ago, and surpasses any of the dark deeds on shipboard that have been chronicled for a long time. Some two years ago the French bark *Muriadi* was fitted up by the Tahiti Cotton Company, and sailed for the Gilbert Islands, near Auckland, ostensibly on a trading expedition, but really for the purpose of securing a cargo of coolies, to be used as slaves on the plantation. She was provided with stocks, and arranged in all respects like a slaver. She procured her human freight, and after considerable difficulty succeeded in completing her voyage in safety, in spite of the obstacles placed in her path by the French Government and the natives.

ANOTHER CARGO WANTED.

The *Muriadi* venture proved so remunerative that the company could scarcely curb their impatience and wait for the excitement to die out, before sending for another cargo of Coolies. About six months ago, the Cotton Company purchased the bark *Margaret Brander*, arranged her similar to the *Muriadi*, and sent her to the Gilbert Islands, under the Tahitian flag, after more "laborers" for their plantation. No unusual precautions were taken in equipping the vessel to enable the officers and crew to withstand any outbreak which might take place, and the owners saw the gallant bark sail away with no apprehension that the voyage would result disastrously.

THE COOLIES—CARGO PROCURED.

The *Brander* arrived at the Gilbert Islands in due season, and immediately set to work procuring the "laborers" wanted. In doing this, more trouble was experienced than had been anticipated. The natives of Gilbert Islands are fierce and revengeful, and are bitter in their hatred toward the white. At last, however, the complement was obtained, and the vessel sailed away with 300 men and women.

THE DISCOVERY.

By some means or other the natives discovered the destination of the *Brander*, found that they were to be subjected to slavery, and the *Muriadi's* cargo has been converted to that purpose. Instantly they became sullen and eyed their captors with a wicked look.

THE MASSACRE.

Feeling somewhat insecure, Captain Blackett, who had charge of the vessel, ordered the strictest watch to be kept of the movements made by the Coolies, and all possible precautions for the safety of the vessel, officers and crew taken. His fears were not groundless, for when some two weeks out the Coolies rebelled in the night, killed Captain Blackett, two of the officers and several men, and charged around the vessel in the wildest fury, hacking their victims in the most frightful manner.

THE MATE ESCAPES—SLAUGHTER OF THE COOLIES.

While the poor wretches were carrying on their horrible work of mutilating and disfiguring their victims, the Mate of the vessel managed to secrete himself below. His absence was soon discovered, and the now half-crazed savages set to work to discover his whereabouts. Mistrusting their intention, and with a presence of mind seldom equalled, he placed a keg of powder under the main hatch, and arranged a fuse. Then calling out to the Coolies above, he scampered back from the powder as far as possible. When the fellows had gathered around the hatchway, and were peering down to see him, he fired his fuse, and the explosion which followed killed nearly all on board. The rest were so demoralized that they jumped overboard or fell easy victims to the remorseless warfare waged by the mate and the few remaining men.

THE VESSEL BROUGHT TO TAHITI.

Singular as it may seem, the vessel was not so badly damaged that she would not float, and the mate succeeded in bringing her back to Tahiti.

NOT SATISFIED.

The Cotton Company feel dissatisfied with their investment, but are not discouraged, and it is currently reported that the vessel is being fitted up for another cruise.—*S. F. Bulletin.*

Haw. Gazette – Nov 24-1869

MR. EDITOR: You, in Honolulu, may feel discouraged, possibly, and disposed to give up reasoning with those enemies of the Hawaiian People who, impelled by dyspepsia, and under the cloak of religion, endeavor to mislead those whom they can influence. I never knew the meaning of "Satanic Press," until I became acquainted with the *Kuokoa*, which hastens, at all times, to manifest, "Evangelically," of course, all kinds of diabolical feelings. We are always a week behind the times, but you may be assured that, up here, we are all with you with all our hearts. We have not seen a more readable paper than the GAZETTE of Nov. 3d. The first leader—an appeal to Mechanics—is unanswerable. We know, here, that the mortality on Maui has been among those who had no regular employment, and you are safe in asserting that the scarlet fever, which has lately taken off—to Heaven, I hope—some hundred or more, in Makawao and Koolau, has taken none who were regular in their work and habits, on the plantations. I do not believe that Spencer, Goodale or Hobron will tell you that they have lost, by death, any considerable number of their workmen during the past year.

Slips rec'd from Rev. G. W. Whipple, Jan. 6, 1870.

Cont'd on Jan. 19.

EPISCOPAL CHURCH IN THE HAWAIIAN ISLANDS.—The Rev G. B. Whipple, for four years in charge of the Episcopal Church at Wailuku, Maui, has been compelled to return to Minnesota, solely owing to the illness of his brother, Bishop Whipple, who requires his assistance. It is not true that he and the Rev. C. Turner, late of Honolulu, both now in this city *en route*, are retiring from inability to co-operate harmoniously with any of their fellow-workers.

Bishop Staley is here, waiting for the next steamer for Honolulu, which sails on Wednesday next. Since leaving England, in April last, he has been visiting the British Consular and other Chaplaincies of South America, east and west, under commission from the Archbishop of Canterbury and the auspices of the Foreign Office. As this was the first visit of an English Bishop to South America, it excited much interest, and Bishop Staley received from the Episcopalians, in each place, both British and American, a hearty welcome. The Emperor of Brazil, all the Presidents of the South American Republics, and the ecclesiastical authorities generally, showed him and his Chaplain, the Rev. Lord C. A. Hervey, every courtesy and attention. At Buenos Ayres alone, no less than 131 candidates were confirmed at one service, in the presence of a crowded congregation. This visitation has prolonged the Bishop's absence from his Diocese.

We clip the above item from the *Alta California*, in which paper, a correspondent informs us, it was inserted at the request of Bishop Staley. If this be correct, it is important, as it contains evidence bearing directly on the position which this paper has always maintained, that Bishop Staley's mission was not to be regarded simply as a religious but also as *a political one*. This is admitted in the above article, where it is stated, by authority, that he traveled through South America under "the auspices of the [British] Foreign Office." No further evidence on this point is required.

Respecting the reference to Messrs. Whipple and Turner, in the first paragraph above, which was called forth by the statement of the Honolulu correspondent of the *Alta*, to the effect that the clergymen referred to left these islands on account of dissatisfaction, justice to them as well as to the *Alta* obliges us to say that the correspondent of the *Alta* (whoever he be) was substantially correct, if current reports are at all reliable in the matter referred to. And this is corroborated by the fact communicated to us that they declined, while in San Francisco, to sign a contradiction of the statements made by the *Alta's* correspondent, which was presented to them for signature, and designed for publication.

Com: adv: Nov 27 — 1869 —

Copy

Honolulu,
February 7th 1870.

H. E. C. C. Harris,
His H. M. Min. For. Relations
&c, &c, &c,

Sir,

I have the honor to present to you two documents, one in Hawaiian and one in English addressed to the Hawaiian Board of Missions, in reference to the injuries suffered and dangers apprehended by our Hawaiian Missionaries in the Micronesian Islands for want of protection.

It being understood that the Government of the United States of America are about sending one or two ships of war into that archipelago, the Hawaiian Board earnestly desire that an application be made by you to the U. S. Minister for assistance in procuring redress

for the shooting of the Revd Mr. Mahoe by a native called "Tingetap" and his being insulted and wounded by another man called "Tenaught" on the Island of "Apiang" of the Gilbert Group, and also for general protection of all subjects of His Hawaiian Majesty in the Islands such American Forces may visit.

By order of the Hawaiian Board of Missions, I have the honor to be,

Your obiedt. Servant
(Signed) G. P. Judd
Special Committee

(Subsequent note to copy by Drt.) The Minister of Foreign affairs having requested further particulars, I copied from the Journal and Report of Mr. Pogue his account of the affair.

(2)

Copy

Department of Foreign Affairs
Honolulu, Feb'y. 7th 1870.

Sir,

The undersigned is in receipt of your letter of this morning covering two inclosures, and learns with regret that another instance of violence has been committed on a Missionary, a native of this country in the Gilbert Islands. I take notice of your request that a U.S. vessel, which is understood to be about to proceed to that Group, should be requested "to assist in procuring redress for "the shooting of the Rev. Mr. Mahoe "and likewise for general protection "of H. M's subjects in the Islands "which such American forces may "visit".

I would desire, if possible, that a detailed account of the circumstances accompanying Mahoe's injury should be furnished, in the mean time be

assured that I shall lose no time in laying the matter before His Majesty in Council.

I have the honor to be
Yours Truly
(Signed) Chas. C. Harris

Dr. G. P. Judd
Special Committee
of the Hawaiian Missionary Board
&c, &c,

(3)

Copy

Department of Foreign Affairs
Honolulu, February 25th 1870.

Sir,

Your Excellency is undoubtedly aware that, many years ago, some American gentlemen went to the Groups of Islands which are known as Micronesia, for the purpose of establishing the Christian religion there. There is in this Country a Society known as the "Hawaiian Board of Missions", which is in close affiliation with the "American Board of Foreign Missions", which has its seat at Boston, and whose affairs are administered by a body of men known as the "American Board of Commissioners for Foreign Missions" — Indeed, I might say that this "Hawaiian Board of Missions" is the immediate offspring of

His Excellency
H. A. Peirce
Minister Resident
of the United States of America

of the American Board of Foreign Missions.

The Hawaiian Board of Missions sent some Hawaiians into those islands as Co-laborers with the Americans. They went relying entirely upon the advice and moral support of their American brethren. These Hawaiians were regularly ordained, after the manner and form of their Connection.

On the 20th of March last, at the Island of Apiang, one of the Gilbert Group, one of the Hawaiians, Mr. Mahoe was badly shot in such a manner as to (at the time) endanger his life, whilst occupying the house built by the Reverend Hiram Bingham, who has been in this Country for some time past. — At the time, Mr Mahoe was endeavoring to supply, to the best of his ability, the place of Mr. Bingham. I take the liberty of inclosing a printed slip, from which you may learn some of the particulars of the affair.

The Directors of the Board here,

Some of whom have been identified with Mission enterprises in the Pacific, from the beginning, have advised me that they have understood it to be the intention of the United States Government to send a Cruiser into those seas, with the view of looking after the interests of Commerce and civilization, and perhaps, incidentally affording protection to the American Missionaries there, and impressing upon the Chiefs and people the necessity of affording some redress for injuries done and assurance of good conduct for the future. Should such be the intention of the United States Government, they hope that the Commanding officer may be desired to extend the advantage of his Countenance and protection to those Hawaiians likewise, who may be laboring with the Americans.

The undersigned relying upon Your Excellency's frequently expressed wish to be of Service to all His Majesty's People begs to say that H. M's Government will regard it as a renewed evidence of the friendship of the U. S. Government, if the Hawaiians

should be put upon the same footing as their American fellow-laborers, in the event that your Government should think it advisable to detail a vessel for this purpose, and that their Common faith will secure to them the benefit of the Countenance and support of the Commander of such ship.

Your Excellency is aware that at the time these Missionaries went to that portion of the World, the inhabitants were entirely Savage, and an American whale-ship "the Triton" had been cut off but a few years before; and, if these Islands have been more open to Commerce and amenable to the duties of civilized life, it has been mainly due to these Missionaries; and therefore, it would seem that our fellow-citizens would stand, in the eyes of all civilized nations, on the same footing with your Countrymen engaged in the same Service.

I have the honor to be

&c, &c

(Signed) Chas. C. Harris

(4)

Copy

Legation of the United States
of America,
Honolulu, Feb.y 28th. 1870.

Hon. C. C. Harris,
H. H. M's
Min. For. Affairs,

Sir,

I have the honor to acknowledge the receipt of Your Excellency's letter of the 26th inst. enclosing a printed slip; which inform me of certain recent outrages perpetrated by the Savages of the island of Apiang, one of the Gilbert Group, in Micronesia; by which the property of American Citizens was destroyed - and the person of the Rev.d Mr. Mahoe, a native Missionary of this Kingdom, but connected by affiliation and Co-labor with the American Mission at that place, was attacked and wounded, while in charge of said property.

The desires and wishes of

the Hawaiian Government as set forth in your letter, in regard to the U.S. Naval forces visiting that Island, extending its countenance and protection to the subjects of His Hawaiian Majesty, domiciled there, and similarly employed with the American Missionaries, in Christianizing and civilizing the natives of that region - will be communicated to my Government and to Admiral Turner Comdg U.S. Pacific fleet.

The very friendly interest heretofore uniformly manifested by the Government and People of the United States, in the welfare of the Government and People of the Hawaiian nation impells me to believe that your desire as expressed in the matter in question will be cheerfully complied with.

The attention of the United States Government has already been drawn to American objects

in Micronesia; and I have good reason to think, that a Naval Expedition will soon be sent to that region.

With assurances of great Consideration and respect,
I have the honor to be,
Your obedt. Servant.
(Signed) Henry A. Peirce

Rec'd Jan. 1 1862
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Rec'd Jan. 1 1862

Correspondence between
G. G. Harris, Esq. Judd &
H. A. Pierce,
Honolulu, Feb. 7 to 18 70.
Rec'd Apr. 6.

ABC 19.1 v.18

44. Chamberlain, M.A. A.L. to Cousins, (printed sheet); 29 March 1870
45. Gulick, S.H. A.L. to American Tract Society; 15 April 1870
46. Legitimacy of Henry E. Pierce, (printed) ; 4 March 1870

THE HOUGHTON LIBRARY

HONOLULU, MARCH 29, 1870.

Dear Cousins:

Your Corresponding Secretary regrets that an unusual press of domestic cares, and unavoidable absence from Honolulu at the opening of the new year, prevented the preparation of the January Circular Letter, but hopes to make the present issue of double interest. During the past six months much has transpired of interest, but the last *three* months especially have developed matters worthy of special comment. As the new year opened, longing eyes were turned daily out upon the strip of blue Pacific that bounds Honolulu's horizon for the sails of that white-winged messenger of "peace and good will," the *Morning Star*. Day after day through the whole month of January we looked in vain, and as February opened, some anxiety was felt as to her safety, as it was fully time she should be here, even had the contemplated explorations been carried out. On the fourth day of February a brig hove in sight, bearing, not the Star and Dove, but the English ensign; and as soon as communication could be had with her, it proved that she filled the place of our much longed for vessel, for she brought us tidings from those isles of the ocean, and bore as passengers the captain and crew of the *Morning Star*, and the missionaries—Rev. Mr. Sturges, wife and child, of Bonabe; Rev. Mr. Snow, of Ebon, and Rev. J. F. Pogue, who went down delegate from these islands last summer. While the sad news, "the *Morning Star* is wrecked on Strong's Island," flies from lip to lip, causing sadness in every heart that felt an interest in the spread of the Redeemer's kingdom, *thanksgiving* was the next emotion for God's great goodness in sparing the precious *lives*, priceless beyond mention when compared with the mere dollar and cent loss of the vessel. As the particulars of the wreck have been fully reported in local papers, we will not dwell on them here. The news from all the mission fields there was full and varied in interest. From those islands where the leaven of the gospel has longest been at work, the news is cheering. On Strong's Island, where the *Star* was wrecked, the contrast from eighteen years ago was most strongly brought out. Those once savage, blood-thirsty islanders, who had even lured ships to destruction, and cut off the crews in cold blood, now vie with each other to help and save, paying every kindness in their power to the shipwrecked ones, sharing with them their homes and food, and when recovering some valuables from the wreck, bringing every scattered piece of money to the missionaries. This little island now forms a Christian community, with a church over which is ordained and settled one of their own people, a true Christian man. Well may we exclaim, "What hath God wrought!" Rev. Mr. Sturges and family sustained the greatest personal loss of goods and clothing, and the far more serious one of manuscript translations of the first twenty-three chapters of Genesis, the first seventy of David's Psalms, and several hymns for a small native hymn-book. The former losses have been in a measure repaired by the sympathy and kindness of Christian friends since they arrived here, but the manuscripts must be re-written. Mr. S. has labored for eighteen years on Bonabe, and this is his first return to scenes of Christian civilization and culture. Mr. and Mrs. S. have interested the Christian public here at various times with accounts of their work on Bonabe. It has been a hard field, but already have they witnessed glorious results of the power of the gospel. May the Lord richly reward their faithful toil, and cause them to see the wilderness there yet to bud and blossom as the rose. At the present time Mr. and Mrs. S. are superintending the printing of the translations of the gospels of Matthew and Mark. Rev. Mr. Doane is now left alone on Ascension Island—the only *foreign* missionary in Micronesia. Surely we should support him by our prayers, sending telegrams by way of heaven.

From Ebon, Marshall Group, where Rev. Mr. Snow has latest labored, the news was also very cheering. On all the islands of that group where the gospel has a foothold, the light is spreading, and the blessed results are seen, especially in quickening an active spirit of benevolence. Their contributions to the Monthly Concert are highly commendable. On this group is stationed Rev. H. Aea, in whom our Society is especially interested. In our circular of March 19, 1869, we mentioned that a new station had been taken at the extreme south of the Gilbert Group. From this island, Tapiteuea or Drummond's Island, the news brought by Rev. J. F. Pogue was most cheering, and even *astonishing*, for the reception of truth has been very rapid, and superstitions have yielded at once to the gospel, and a large and flourishing school has been established. But from Apaiang, another island of this same group, (the island where our cousins, Rev. H. Bingham and wife, spent the flower of their youth, and where they have "sown in weeping" seeds, which we trust they shall yet see spring up, and "come again rejoicing, bringing their *sheaves* with them,") *now* from this island we hear not words of cheer. The same struggle between light and darkness mentioned in a former circular is still waging, even more desperately than before.

A year ago this month, March 20, 1869, Rev. Mr. Mahoe, the Hawaiian laborer left on Apaiang, was shot by one of the natives "through the right breast, just below the collar bone, the ball coming out at his back just below the shoulder blade." Here four months afterwards, he was found by Mr. Pogue under the kind care and protection of friendly foreigners, but still suffering from his severe wound. He was removed to Butaritari, to the station of Rev. Mr. Kanoa, hoping to return to Honolulu in the *Morning Star;* but after the wreck, the *Annie Porter* touched there, and it was deemed inexpedient to bring him, as the accommodation and supplies were limited, and unsuitable for an invalid. So he was carried to Ebon and left there, at his own request. He has the martyr spirit, and desires if health is restored, to labor again among the people of Apaiang. We must not leave this subject without mentioning that the house and property of Rev. H. Bingham, of Apaiang, were utterly destroyed by a lawless mob at the same time of the outrage on Rev. Mr. Mahoe, and the sleeping dust of their infant scattered to the winds. In view of all these outrages, and many other acts of barbarism practiced on American shipping on those groups of islands, the Micronesian missionaries have urgently entreated the American Government to send a vessel of war among the various groups; and at the present time the *Jamestown*, an American sloop-of-war, is in our harbor, destined for those waters. The question is not yet decided whether Rev. Mr. Sturges and Rev. Mr. Bingham shall go down in her.

We have received letters from the Marquesas Mission also since our last date, from our missionary, Rev. S. Kauwealoha. Under date of July, 1869, the Secretary received a very full and interesting letter, giving particulars of the burning of their dwelling house and the girls' school house to the ground. He was absent from home when the fire broke out, and the flames spread with such rapidity that nothing could be saved. For some time afterwards they were forced to lodge almost anywhere, in caves or under the shelter of his upturned boat, till a small temporary dwelling could be erected. After hearing this letter, the Society felt more than ever how opportune would be the donation of $50 we had voted to send him, in addition to his salary. We are happy to write that the whole has been forwarded to him a few weeks since by the schooner *Isabella*, which was chartered and sent by the Hawaiian Board soon after the news of the wreck of the *Morning Star*. An extra grant was also made Mr. K. by the Hawaiian Board for his boarding school and building materials sent for substantial dwelling and school houses.

This brings us naturally to mention the Kawaiahao Female Seminary which is so much an object of interest to us. It affords us much pleasure to tell you that during the last month a much needed addition has been made to the premises A new building, containing dining room, kitchen, work room and pantry, has been erected, which is a great addition both to the appearance and comfort of the institution. The expense of this building has been $1,650. Of this sum $1,450 has been raised by contribution of friends, donation from the Ladies' Benevolent Society of Honolulu, and other sources, leaving a small debt of $200. We mention this fact to quicken the benevolence of all who feel interested, hoping it may soon be contributed. It is not perhaps generally known that this Seminary has warm friends in the United States. It is pleasant to link their names with ours in this work. From the Essex Street Ladies' Society of Boston, a remittance has just been received towards the support of one pupil; also fifty dollars from friends in York, Pennsylvania, for one of the children of the Marquesas missionaries, and fifty dollars from Miss M. Raymond, (a former pupil of Miss B.'s,) to be appropriated for little Rhoda Kanoa, who is yet in Micronesia awaiting an opportunity to return here.

The Treasurer has prepared a brief statement to embody in this Circular, showing the state of our finances at the present time. "The receipts for this year up to date, March 29th, 1870, have amounted to $629 83
And the balance from last year was - - - - - - - - - - - - - - 219 84

Making the total avails - - - - - - - - - - - - - $849 67

The amount disbursed since the last Annual Meeting is $644 39, and the whole of the appropriations made by the Society amount to $975, leaving a balance yet to be paid of $330 61. Our appropriations and actual expenditures *in fact* will not fall far short of $1,000, and therefore by the 11th of June, we should be *pleased* to receive the sum of $370 additional to the amount already raised. We are glad to mention a generous donation from Hilo of $37. Will not the other stations on different islands emulate their liberality? It is a mistaken idea that some have entertained that our Treasury is overflowing because they have noticed a balance of two or three hundred dollars is sometimes carried to a new year's account. In order to dissipate this idea, it is only necessary to say that the quarterly payments of July 1st soon absorb any such balance."

As this letter is so full with the interesting missionary intelligence, the usual notes of items of local interest, as Removals, Deaths, Births and Marriages, must be deferred for collection in the Annual Report in June.

With a cordial "aloha oukou," yours in behalf of the Society,

M. A. CHAMBERLAIN,

Corresponding Secretary.

Cousin Sally
Letter. March 1876

(Copy) 145

New York City.
April 15. 1870.

Rev. Wm. A. Hallock, D.D.
Sec. Am. Tract Soc.
Dear Sir,

The present application for assistance from the American Tract Society is made in behalf of, and by special instructions from the Hawaiian Board of Missions, whose full title is the Board of the Hawaiian Evangelical Association, which is the executive body of the Hawaiian Churches for all their work whether home or foreign,- that is whether on the Hawaiian Islands, or on the Marquesas or Micronesian Islands.

With the exception of the salaries of the American missionaries, and a part of the expenses of the missionary vessel, the Hawaiian churches now meet all the demands of both their home and foreign work. They not only build their own churches and sustain their own Hawaiian pastorate,

but they have now ceased to ask assistance for any educational purpose save the salary of a foreign teacher or two, or for any direct assistance in publishing books, either in the Hawaiian language or in any of the other five languages in which the Hawaiian churches are carrying on foreign missions, save that we are asking grants of the American Bible Society to cover the expense of publishing portions of the Holy Scriptures for our foreign fields.

What we now need is, not direct, but indirect, assistance in assisting ourselves. The Hawaiian churches are comparatively poor, and cannot pay in advance the large sums necessary for the publication of works which they very much need, but are able to pay for books when published and offered them. We hope that your Society will be able to assist us in this matter in some such way as the American Bible Society gives us aid regarding Hawaiian Bibles and Testaments. The American Tract Society is of course the first society to which we look.

Having received so much from them in the past, we hope for still more, especially as what we now ask is an arrangement by which we may as nearly as possible maintain the position of self support which is so desirable all round.

We have in manuscript nearly or quite ready, in the Hawaiian language, the following works, the first two of which are translations of publications by the American Tract Society:- 1. "The Bible Dictionary" 2. "The Bible Text Book." 3 A Commentary on the First Three Gospels. 4. A new and enlarged edition of our Hymn Book, which we should be glad to have in two different forms, one with Hymns alone, and one with Hymns and Tunes. A bare enumeration of the works, shows their importance.

The Bible Text Book and Dictionary, being your own books, need no endorsement or explanation. The Dictionary has been somewhat abridged so that it is supposed it may when printed make a book no larger certainly in Hawaiian

than in English, notwithstanding the greater verbage of the Hawaiian language. The Commentary and Hymn Book have been revised with special reference to being published by yourselves - the Commentary having been by formal vote of the Hawaiian Board conformed in doctrine to the Testament with notes issued by your Society, with such amplifications as would adapt it to the needs of our bible students, and having passed through no less than four revisions. The Rev. E. W. Clark, missionary of the American Board will superintend the publication of our books in this country.

The Hawaiian Board desires to secure the publication of these works at as early a date as possible, in such a way as that they shall be charged to us at prices which shall substantially cover the cost of material and labor for printing and binding, exclusive of the expense of preparing the electrotype plates; and with the understanding also that time will be allowed us for making pay-

ments from the sale of the books. We shall wish to order the books printed and bound in something like the following numbers:-

1. Bible Dictionary;- As it is a book with cuts, the first edition should not be less than 2.000, 500 bound immediately. This edition may last four or five years.

2. Bible Test Book;- First edition 1.000, 500 bound immediately. It is to be hoped that another edition would be called for in two or three years.

3. The Commentary on Matthew, Mark, and Luke;- A book perhaps as large as the small edition of your Testament with notes,- First edition 1000 copies, 500 bound immediately. Another edition may be called for in two or three years.

4. Hymn Book;- (600 hymns) first edition, 1500 or 2000 copies, all to be bound up immediately, with the expectation that another edition will be ordered in 18 months or two years. There is a very

preceing and immediate call for this Hymn Book, and it will have a large and steady sale, for it is our most important and popular book, next to the Pocket Testament.

5. Hymn and Tune Book, - The hymns the same as in the Hymn Book. 1000 or 1500, one half to be bound immediately, - a second edition will perhaps be needed in two or three years.

Knowing that our requests, large as they are, will receive your kindest attention.

I am Very Respectfully yours,
(Signed.) S. H. Gulick
Cor. Sec. Haw. Board."

Copy.

Dr. Gulick to Am. Track Soc. New York, Apr. 15, 1870.

Rec'd April 21.

Rec'd from Dr. Gulick.
March 4. 1870. 46

IN THE MATTER OF THE LEGITIMACY

OF

HENRY E. PIERCE,

A NATIVE OF THE HAWAIIAN OR SANDWICH ISLANDS.

Theorem : A party born at these Islands, on the 28th of February, 1833, his parents having cohabited from the year 1828 onward, and, at the time of their cohabitation, no marriage law enacted, and the parents not having been united according to the ceremonies of Christian marriage : Is he a legitimate issue of such parents ?

Affidavits taken before the Honorable A. S. HARTWELL, Justice of the Supreme Court :

AFFIDAVIT NO. 1—(COPY.)

Depositions of witnesses taken before the Honorable ALFRED S. HARTWELL, First Associate Justice of the Supreme Court at Honolulu, Island of Oahu, one of the Hawaiian Islands, this tenth day of November, A. D. 1869, in the matter of the legitimacy of the birth of Henry E. Pierce, the reputed son of Henry A. Pierce and Virginia Rives, commonly known as Kahoa :

Virginia Rives—Kahoa—of the City of Honolulu, a witness, being produced, sworn and examined on the part of Henry E. Pierce, deposes and says : I reside in the City of Honolulu, Island of Oahu, H. I. ; aged about fifty-five years; born August 11th, 1815, at Kailua, Hawaii ; issue of John Rives, a Frenchman, and Holau, a Hawaiian woman. I know Henry A. Pierce, at present Minister Resident of the United States at the Hawaiian Court. Was given as a wife to said Henry A. Pierce, then a merchant at Honolulu, doing business under the name, style and firm of Pierce & Hunnewell, by Kaahumanu, about the year 1828 or 1829. I cohabited with the said Henry A. Pierce, in the aforesaid relation, until February 28th, 1833, when there was born of the above connection a son named Henry E. Pierce, who is now a resident and doing business as a merchant at St. Peters and St. Pauls, Kamschatka. That we continued so to live as man and wife until long after the death of the High Chiefess Kaahumanu, which death of Kaahumanu occurred on the 5th day of June, 1832. That about the year

1837 we were divorced by the High Chiefess Kekauluohi, but that my consort, Henry A. Pierce, always acknowledged the above named son, Henry E. Pierce, as his own child, and in pursuance of such acknowledgment educated him in Boston, United States of America. That I lived with my said husband in accordance with the customs of those olden times, there being no law of marriage promulgated in the country until about the year 1830, which was by decree of the Premier the High Chiefess Kaahumanu the first, which said edict is to be found on pages 70 and 72, Chapter 10, of old Laws, entitled "of Marriage and Divorce," re-enacted on the 12th of November, 1840, at Lahaina, Maui, and signed by the King Kamehameha III., and Kekauluohi, Premier; a portion of the said law referring to the above named edict being a re-enactment and confirmation of the aforesaid edict in regard to marriage of the year 1830.

The above has been interpreted to me in the Hawaiian language to my full understanding, and I do hereby make oath to the truth of the same. (Signed,) KAHOA.

Personally appeared before me, at Honolulu, Hawaiian Islands, this eleventh day of November, A. D. 1869, the above named Kahoa, and made oath that the foregoing statement, by her subscribed, is true.

(Signed,) ALFRED S. HARTWELL,
Justice of the Supreme Court.

AFFIDAVIT NO. 2—(COPY.)

Holau (w.), a witness, being produced, sworn and examined on the part of Henry E. Pierce, deposes and says: I reside at Honolulu, Hawaiian Islands; commenced living with John Rives, a Frenchman, in Honolulu, Oahu, about the year 1810, according to the custom of the country, as his wife, this being nine years before the arrival of the American missionaries. There was the fruit of our union three children, Virginia Rives, eldest daughter; second daughter Theresa Rives, and John L. Rives, a son.

My daughter Virginia was taken as a wife by Henry A. Pierce, by the sanction and consent of the High Chiefess Kaahumanu the first, then Premier of the Kingdom, by whom she had been brought up; after which she remained and lived with the said Henry A. Pierce as his wife in accordance with the custom of those days. That there was a fruit of such cohabitation, a son named Henry E. Pierce; that the said Henry A. Pierce and my daughter Virginia lived together as man and wife, according to then custom, until long after the death of the High Chiefess Kaahumanu the first. That about four years after the death of Kaahumanu the first, the said Henry A. Pierce was divorced from his wife, my daughter, Virginia. That the said Henry A. Pierce always

acknowledged the said Henry E. Pierce as his own child, and took him with him to the United States of America and there educated him.

The above has been interpreted to me in the Hawaiian language to my full understanding, and I do hereby make oath to the truth of the same. (Signed,) HOLAU, her + mark.

Witness to signature and mark,

(Signed,) R. G. DAVIS.

Personally appeared before me, at Honolulu, Hawaiian Islands, this eleventh day of November, A. D. 1869, the above named Holau, and made oath that the foregoing statement had been translated to her; that it was understood and signed by her, with her mark, and that the matters and things therein stated were true; also then and there personally appeared before me the above named R. G. Davis, to me personally known, and made oath that he had correctly translated the foregoing instrument into the Hawaiian language to the aforesaid Holau.

(Signed,) ALFRED S. HARTWELL,
Justice of the Supreme Court.

AFFIDAVIT NO. 3—(COPY.)

John L. Rives, a witness, being produced, sworn and examined on the part of Henry E. Pierce, deposes and says: I reside in the City of Honolulu, Island of Oahu, one of the Hawaiian Islands; aged 47 years; born in the City of Honolulu; issue of John Rives, a Frenchman, and Holau (w.), a Hawaiian; brother of Virginia Rives, commonly known as Kahoa. Knows Henry A. Pierce, at present Minister Resident of the United States at these Islands Was acquainted with him when he was doing business as a merchant in Honolulu, in the firm of Pierce & Hunnewell. Knows of the cohabitation of the said Pierce with my sister, Virginia Rives--Kahoa—from about the year 1828 or 1829, up to about the year 1837. Knows that my sister, Virginia Rives, obtained the consent of the High Chiefess Kaahumanu to live with the said Henry A. Pierce as his wife. That he is well acquainted with Henry E. Pierce, the son of Henry A. Pierce, and my sister, Virginia Rives, who was born in Honolulu February 28th, 1833, who is now residing and doing business as a merchant at St. Peters and St. Pauls, Kamschatka. That the said Henry A Pierce and my sister, Virginia Rives, continued to live and cohabit together as man and wife from the time of the giving by Kaahumanu, until long after the death of the High Chiefess Kaahumanu, which took place on the 5th day of June, 1832. I was informed that the said Henry A. Pierce and my sister were divorced from each other by the Premier Kekauluohi on or about the year 1837 or 1838. That the said Henry A. Pierce always acknowledged the said Henry E. Pierce as his own child, and at a very early age took him with him to Boston, United States of America, and there educated

him. Knows that the said Henry A. Pierce and my sister, Virginia Rives, after my sister was given as a wife to him by the High Chiefess Kaahumanu, lived with her said husband, Henry A. Pierce, in accordance with the customs of olden times, there being no law of marriage promulgated in the Islands until about the year 1830, which was by an edict of the Premier the High Chiefess Kaahumanu the first.

(Signed,) JOHN L. RIVES.

Personally appeared before me, at Honolulu, Hawaiian Islands, the above named John L. Rives, and made oath that the foregoing statement is by him subscribed, and that the same is true.

(Signed,) ALFRED S. HARTWELL,
Justice of the Supreme Court.

AFFIDAVIT NO. 4—(COPY.)

I am a native of the Hawaiian or Sandwich Islands, having been born at Honolulu, Oahu, one of those Islands, on the 10th May A. D. 1819, being consequently at the present time, fifty years of age. My father was William Heath Davis, a native of Roxbury, Mass., U. S. A., and son of a father of the same name; my mother's name was Hannah Holmes, daughter of Oliver Holmes, who emigrated to these Islands in October, 1793, and took for wife Mahi, a native woman, according to the then custom, with whom he lived till the year 1826, the year of his death. My father and mother cohabited, as man and wife, from the year 1815 till the time of my father's death, which occurred in the year 1823.

I was educated in the United States of America from the year 1824 till 1839. My profession is that of an Attorney at Law, and from the 16th of February, 1864, till the 8th of July, 1868, I was one of the Judges of the Supreme Court of this Kingdom. Am familiar with the edict of marriage promulgated by the High Chiefess Kaahumanu the first, then Premier of the Kingdom, about the year 1830, who had full authority to make such edict, sanctioned as it was by the King.

The legitimacy of children of foreigners, born previous or subsequent to the promulgation of said edict, whose parents were living together as man and wife at the time of promulgation of the aforesaid edict, and continued so to live subsequently, has never been questioned by the Courts of this Kingdom, and in accordance with such rule I have inherited property from both of my parents, and such rule has been held good, I might say in hundreds of other instances like my own.

(Signed,) R. G. DAVIS.

Personally appeared before me, at Honolulu, Hawaiian Islands, the above named R. G. Davis, personally known to me, and made oath that the foregoing statement is by him subscribed, and that the same is true.

(Signed,) ALFRED S. HARTWELL,
Justice of the Supreme Court.

TRANSLATION OF AFFIDAVIT NO. 5—(COPY.)

I, *C. Kanaina*, a Chief of the Hawaiian Islands, by this instrument, under oath, do hereby make known, that I am sixty-eight years of age; have been a member of the Privy Council of State from the reign of Kamehameha III up to and continuing the present reign of Kamehameha V. Am familiar with the old laws of the Kingdom, especially the law made by the High Chiefess Kaahumanu, and promulgated by her as Premier of the Kingdom in the year A. D. 1830, defining the relationship or status of foreigners living with native women of these Islands, and which said law or edict was confirmed and re-enacted by the Chiefs on the 12th of November, 1840.

The terms of that edict or law made the connection existing between foreigners and the women with whom they were living at the epoch of its promulgation, and so continuing to live, subsequent to the same, binding as a marriage relation in all respects.

I know Kahoa (w.,) daughter of one John Rives, a Frenchman, one of the oldest foreign residents of that time. I know that Kahoa lived and cohabited with a foreigner named Henry A. Pierce, a merchant, before the promulgation, and also subsequent to the edict concerning marriage above mentioned. I know also that there was born of the connection between the said Pierce and Kahoa, that is to say, while they were living together as man and wife, a son, who I am informed is now living in Russia. I know of the separation of this foreigner (Pierce) from his wife (Kahoa); but it was sometime after the birth of their child here spoken of.

In my opinion it is not possible to regard this child as a bastard, because at the time of his birth his parents were lawfully united together in marriage under the laws of this Kingdom. And his legitimacy is the same as that of all children of mixed blood at these Islands, born under similar circumstances. Such children, by the Courts, are allowed to inherit the property of their parents as a right, in the same way as all other children would be.

And in truth of the above statement I do hereby make oath to the same, this 9th day of November A. D. 1869.

(Signed,) CHAS. KANAINA.

Personally appeared before me, at Honolulu, Hawaiian Islands, this ninth day of November A. D. 1869, the above named Chas. Kanaina, who is personally known to me, and who then and there made oath that the foregoing statement by him subscribed is true.

(Signed,) ALFRED S. HARTWELL,
Justice of the Supreme Court.

I do hereby certify that the body of the preceding affidavit is a correct and true translation from the original Hawaiian into the English language, of the instrument accompanying this.

Witness my hand this 10th of November, at Honolulu, A. D. 1869.

R. G. DAVIS, Translator.

TRANSLATION OF AFFIDAVIT NO. 6—(COPY.)

We, the undersigned, native Hawaiian Attorneys at Law, duly licensed as Practitioners by the Supreme Court of the Hawaiian Kingdom, do hereby make the following declarations under oath: We are familiar with the laws in regard to marriage from the time of the High Chiefess Kaahumanu the first, Premier of the Kingdom, up to the present time. We are well cognizant of the edict or decree made by her regarding marriage, and defining the status of foreigners living with Hawaiian women in the early times, which is to be found in the First Book of Laws, commonly called the Blue Book, which said edict or law was confirmed and re-enacted by the King and Chiefs in the year 1840, it being first promulgated in 1830.

It is certain to us that children of mixed blood, born under the provisions of that edict, and covered by the same as pointed out under it, are and have always been regarded as legitimate issue of their parents, living together as man and wife, in the same manner as children born subsequently, when marriages became solemnized by the American Missionaries and Clergymen generally.

We know that children of the former class, above referred to, have been awarded the property of their parents, deceased, in the Supreme Court, be it the father or the mother, to the exclusion of the kindred or other blood relations of such parents. And we know of many persons, children of such mixed blood, inheriting and owning property at the present day.

In truth of the above statement, we do hereby make oath to the same this 10th of November, 1869.

(Signed,) J. KOMOIKEHUEHU,
Att'y and Counsellor of Supreme Court.

(Signed,) E. KANIHINA,
Att'y and Counsellor of Supreme Court.

(Signed,) J. W. KEAWEHUNAHALA,
Att'y and Counsellor of Supreme Court.

Personally appeared before me, at Honolulu, Hawaiian Islands, this tenth day of November A. D. 1869, the above named J. Komoikehuehu, E. Kanihina, and J. W. Keawehunahala, being personally known to me, and severally made oath that the foregoing statement, by them subscribed, is true.

(Signed,) ALFRED S. HARTWELL,
Justice of the Supreme Court.

I do hereby certify that the body of the above instrument is a correct and true translation from the original Hawaiian into the English language, of the affidavit accompanying this translation, as witness my hand this 10th of November, 1869.

R. G. DAVIS, Translator.

AFFIDAVIT NO. 7—(COPY.)

John Ii, being produced on the part of Henry E. Pierce, deposes and says: I am a native of the Hawaiian Islands, and was born in the year A. D. 1800; was educated by the American Missionaries—one of their earliest pupils. I have enjoyed the confidence of all the Kings and Chiefs from the time I arrived at manhood; have held offices of high trust under the Government; been a member of the Legislative Council of the Kingdom; am still a member of the House of Nobles, and of the Privy Council of State; have been a Justice of the Supreme Court for thirteen years, from 1851 to 1864, and resigned on account of infirmity and old age. Am familiar with the edict of Kaahumanu in regard to marriage and the cohabitation of the early foreigners with the women of this country, as importing the obligations of that relation on both parties. By that decree such parties as continued to live together after its promulgation, were regarded by the laws of the Kingdom as man and wife, their children being considered legitimate; and I have, in my judicial capacity. awarded property to them as heirs of right to the property. I never was intimately acquainted with Henry A. Pierce or Virginia Rives (Kahoa), but it was a matter of report, which I heard, that they lived together as man and wife long subsequent to the death of Kaahumanu. I have heard that they had a son by their union, and if the facts bring his birth and the connection of his parents under the provisions of the edict of the High Chiefess, passed in 1830, there can be no question of his legitimacy. The said law was confirmed by the King Kamehameha III, the Premier and the Chiefs in their Legislative Council, held at Lahaina, the 12th of November, 1840, and I was one of the members of the Council and assisted at the re-enactment of the laws, as laid down in the laws of 1840, at pages 54 and 55, of the native version, commonly called the Blue Book.

In witness whereof, I do hereby make oath to the preceding affidavit.

(Signed,) JOHN II.

Personally appeared before me, this ninth day of November A. D. 1869, the above named John Ii, who is personally known to me, and who then and there acknowledged the above as his signature, being duly sworn did depose and say, that the matters and things set forth in the foregoing instrument are true.

Dated at Honolulu, Hawaiian Islands, the day and year last above mentioned. (Signed,) ALFRED S. HARTWELL,
Justice of the Supreme Court.

AFFIDAVIT NO. 8—(COPY.)

Wm. Sumner, being produced and sworn on the part of Henry E. Pierce, deposes and says: I was born on this Island of Oahu, one of the Hawaiian Islands, and am now fifty-three years of age. My father

was an Englishman, Captain William Sumner, who died at Honolulu in 1847, at an advanced age, having come to these Islands when a young man. He took my mother for his wife, according to the then prevailing usage, and lived with her as such during a long term of years, in fact till her death, and by whom he had three children, two sons and a daughter. We have always been regarded as legitimate children, and at our father's death inherited his property, although our father had relatives living in England. His property comprises a very considerable estate in land, in and near Honolulu, which we still hold. I have always been well acquainted with Virginia Rives, the mother of Henry E. Pierce, and I know that she lived during many years, before and subsequent to the death of Kaahumanu, in the same manner as was the custom at the early coming of foreigners, with Henry A. Pierce, father of Henry E. Pierce, now a resident of Kamschatka. I consider his legitimacy in the same light as my own; in fact, as most of the young men and women of mixed blood, born at these Islands in those days. (Signed,) WILLIAM SUMNER.

Personally appeared before me, at Honolulu, Hawaiian Islands, this ninth day of November A. D. 1869, the above named William Sumner, personally known to me, and made oath that the matters and things set forth in the foregoing statements, by him subscribed, are true.

(Signed,) ALFRED S. HARTWELL,
Justice of the Supreme Court.

AFFIDAVIT NO. 9—(COPY.)

Sherman Peck, a witness, being produced, sworn and examined, on the part of Henry E. Pierce, deposes and says: I am at present residing in the City of Honolulu, Island of Oahu, one of the Hawaiian Islands; age sixty-nine years; am a native of the State of Connecticut, United States of America; first came to these Islands in October, 1829; did not at that time reside permanently, but was voyaging as merchant and super-cargo in mercantile pursuits, between these Islands and the neighboring coasts, till 1834 or 1835; was engaged in the silk culture till 1840, when I was established as a resident merchant at Lahaina, Maui, where I continued till 1848; and about a year afterwards left for the United States, remaining absent ten years, returning to Honolulu, where I have since been engaged in mercantile business, as a member of the mercantile house of C. Brewer & Co. I have a good acquaintance with the old usages and customs of these Islands, and remember well the promulgation of the edict of the High Chiefess Kaahumanu, then Premier of the Kingdom, in relation to marriage, and defining the marital relation of foreigners who had been and were still living with the native women of these Islands, as man and wife. This law was promulgated in 1830, and I recollect the time, because it was only a few weeks after my arrival, and caused

quite a sensation among foreigners at that time. I am well acquainted with Henry A. Pierce, at present Minister Resident of the United States at these Islands. I know his son, Henry E. Pierce, now residing at Kamschatka, as a merchant; and I have always been informed that he was begotten by said Henry A. Pierce, with a native woman named Virginia Rives, with whom the aforesaid Henry A. Pierce lived several years, according to the early customs of those days; and, as I believe, for some years subsequent to the promulgation of the edict of Kaahumanu; although, as having no special interest in the matter, I cannot define with exactitude the time. I can state that no question, to my knowledge, has ever been made as to the legitimacy of children born under such circumstances. In this case the father acknowledged his son, by having him sent to the United States to be educated, which is a fact that I am cognizant of.

(Signed,) SHERMAN PECK.

Personally appeared before me, at Honolulu, Hawaiian Islands, this ninth day of November A. D. 1869, the above named Sherman Peck, personally known to me, and made oath that the foregoing statement, by him subscribed, is true.

(Signed,) ALFRED S. HARTWELL,
Justice of the Supreme Court.

AFFIDAVIT NO. 10—(COPY.)

John Meek, a witness, being produced, sworn and examined, on the part of Henry E. Pierce, deposes and says: I reside in the City of Honolulu, Island of Oahu, Hawaiian Islands; am seventy-eight years of age; was born at Marblehead, State of Massachusetts, United States of America. First came to these Islands in the year 1809, and was engaged in sailing to and from these Islands, first as officer then as master, and became a permanent resident of these Islands about the year 1824; am conversant with the ancient usages and customs of these Islands; at that time there was no law of marriage, the custom was for foreigners residing here to take a woman and live with her as his wife; and in pursuance of such custom, I was united with a Hawaiian woman as her husband, by whom I had several children, sons and daughters, most of whom are living with me at the present time. I have always regarded them as like children born in wedlock in other and older countries; have maintained and educated them since their birth, and such has been the view taken by all old foreign residents, who have had children under like circumstances, and now residing at these Islands. Sometimes it occurred that if the woman, whom the foreigner desired to take for wife, was a woman of some rank or distinction, or belonged, or had been brought up in the family of some Chief, it became necessary, after her consent, to obtain also the consent

of the Chief; and, upon the Chief formally giving the consent, the union was considered duly solemnized as marriage.

I am cognizant of the edict of marriage promulgated by the High Chiefess, Kaahumanu the first, Premier of the Kingdom, although I am not positive as to the year it was made, yet as near as my memory serves me, it was about the year 1830.

I am well acquainted with Henry A. Pierce, at present Minister Resident of the United States at these Islands. At the early date that I speak of, he was residing at Honolulu as a merchant. I knew that he lived with a woman named Virginia Rives, commonly known as Kahoa, the daughter of a Frenchman named John Rives (whom I knew well), from about the year 1829 onward, for how long a period I cannot say, but certainly for some years subsequent to the death of the High Chiefess Kaahumanu the first, which occurred in the year 1832. I knew the reputed son of Henry A. Pierce and Virginia Rives, alias Kahoa, named Henry E. Pierce, who is at present a resident merchant at St. Peters and St. Pauls, Kamschatka; know that he was educated in Boston, U. S. A., under the auspices of his reputed father, the aforesaid Henry A. Pierce. He was born while the connection subsisted between Pierce and V. Rives, alias Kahoa.

(Signed,) JOHN MEEK.

Personally appeared before me, at Honolulu, Hawaiian Islands, this tenth day of November, A. D., 1869, the above named John Meek, being to me personally known, and made oath, that the foregoing statement by him subscribed is true.

(Signed,) ALFRED S. HARTWELL,
Justice of the Supreme Court.

AFFIDAVIT NO. 11—(COPY.)

And now comes *Gerritt P. Judd* and deposes and says: that he is and has been a resident of the Hawaiian Islands, since the year 1828, having proceeded here as resident Physician of the American Missionaries, and one of their numbers. He was also Minister of Finance from the year 1842 to the year 1853, during the reign of Kamehameha III., and was by him employed in a Foreign Mission for the Hawaiian Government to Europe. Is well conversant with the early laws and customs at these Islands; knows of the edict promulgated by the High Chiefess Kaahumanu, the Premier of the Kingdom, in relation to foreigners cohabiting with native women as man and wife, and decreeing that persons so continuing to live after the publication of said edict, would henceforth be regarded in all respects as married persons.

Deponent has always considered the issue of such connection as legitimate, and they have inherited the property of their parents, in accordance with the same. (Signed,) G. P. JUDD.

Personally appeared before me, at Honolulu, Hawaiian Islands, this

ninth day of November, A. D., 1869, the above named G. P. Judd, personally known to me, and made oath that the foregoing instrument by him subscribed is true.

(Signed,) ALFRED S. HARTWELL,
Justice of the Supreme Court.

AFFIDAVIT NO. 12—(COPY.)

Thomas Cummins, being produced, sworn and examined, on the part of Henry E. Pierce, deposes and says: I am a subject of Great Britain, and am now sixty-six years of age; first came to the Hawaiian Islands in the year 1826, and was engaged first in the employ of the High Chief Boki, Governor of this Island, and then subsequently became established as a resident merchant in Honolulu. My business at the present time is that of a grazier. I am acquainted with Henry E. Pierce, at present residing in Kamschatka. I believe he is the son of a native woman of mixed blood, named Virginia Rives, commonly known by her native name, Kahoa. She was the daughter of a Frenchman named John Rives, one of the earliest residents of these Islands, by a native woman.

The father of the aforesaid Henry E. Pierce was Henry A. Pierce, one of the oldest merchants at Honolulu. I know that he lived with the above named Virginia Rives, according to the custom of those early days, from what year up to what precise time I cannot state with certainty, but until after the death, I think, of the High Chiefess Kaahumanu, which occurred in June, 1822; she had been Premier of the Kingdom. I have heard of the edict made by her in regard to marriage, and defining the marital relation of foreigners living with women of the country at the publication of the edict, and continuing to live together thereafter, declaring such continued connection equivalent to marriage. There had previously, as I understand, been no enactment on the subject. I know of many of the old foreigners forming connections with women under that edict, some of whom are still living with their families. 1832

I have known also of children of such unions inheriting property from their parents without dispute.

(Signed,) THOMAS CUMMINS.

Personally appeared before me, at Honolulu, Island of Oahu, Hawaiian Islands, this twenty-fourth day of November, A. D. 1869, the above named Thomas Cummins, who is personally known to me, and made oath that the foregoing instrument, by him signed, was executed by him for purposes therein stated, and that the statements therein made are true.

Witness my hand aud the seal of the Supreme Court.

(Signed,) ALFRED S. HARTWELL,
Justice of the Supreme Court.

CHAPTER X.

OF MARRIAGE AND DIVORCE.

From the time of Kaahumanu down, the laws which she established over the Kingdom, in relation to marriage, have been valid, and they are still at the present time. Hers were as follows :

" It is illegal for one man to have two wives."

" It is illegal for one woman to have two husbands."

" A man cannot cast off his wife at his pleasure."

" A woman cannot cast off her husband at her pleasure."

" If a man and woman are agreed to live together as man and wife, and there is nothing in the way to render it illegal, then let them marry in accordance with the word of God."

" But those persons who are united according to the former customs of this country, and are still living together, one man and one woman, and there is nothing to render their union illegal, their union is hereby confirmed anew in the same manner as those who are married."

" But from the present time all persons are prohibited from uniting according to the former customs, it is proper to marry."

Here also are some further explanations :

If two persons wish to marry, it is not proper to act hastily but proceed cautiously, in order that one may become acquainted with the character of the other, lest difficulties arise after marriage.

Furthermore, it is improper for an old woman to marry a boy, and also for an old man to marry a girl, but it is peculiarly proper that their ages be near alike.

Wherefore it shall be the duty of school teachers and also of those priests who solemnize marriages to instruct men and women in these particulars. The following persons are prohibited from marriage :

I. A boy who has not arrived to fourteen years of age.

II. A girl who has not arrived to twelve years of age.

III. A man who has a wife living, and who has not obtained a written divorce, together with the consent of the Governor for him to marry again, he shall not marry.

IV. A woman whose husband is living, and has not obtained a written divorce, together with the consent of the Governor to marry again, she shall not marry.

V. A boy under the age of twenty years cannot marry without the consent of his parents, if they are living. So, also, a girl under the age of eighteen years cannot marry without the consent of her parents, if they are living. But if the parents criminally withhold their consent, then the judges may institute an examination, and decide whether the marriage shall be solemnized or not.

VI. It is taboo for a man to marry the following relations :

1. His grandmother.
2. His grandfather's wife.
3. His wife's grandmother.
4. His father's sister.
5. His mother's sister.
6. Father's brother's wife.
7. Mother's brother's wife.
8. Wife's father's sister.
9. Wife's mother's sister.
10. Mother.
11. Father's wife.
12. Wife's mother.
13. Daughter.
14. Wife's daughter.
15. Son's wife.
16. Sister.
17. Son's daughter.
18. Daughter's daughter.
19. Son's son's wife.
20. Daughter's son's wife.
21. Husband's son's daughter.
22. Husband's daughter's daughter.
23. Brother's daughter.
24. Sister's daughter.
25. Brother's son's wife.
26. Sister's son's wife.
27. Wife's brother's daughter.
28. Wife's sister's daughter.

VII. It is taboo for a woman to marry the following relations :

1. Her grandfather.
2. Her grandmother's husband.
3. Her husband's grandfather.
4. Mother's brother.
5. Father's brother.
6. Father's sister's husband.
7. Mother's sister's husband.
8. Husband's father's brother.
9. Husband's mother's brother.
10. Father.
11. Mother's husband.
12. Husband's father.
13. Son.
14. Husband's son.
15. Daughter's husband.
16. Brother.
17. Grandson.
18. Son's daughter's husband.
19. Daughter's daughter's husband.
20. Husband's son's son.
21. Husband's daughter's son.
22. Son's son.
23. Sister's son.
24. Brother's daughter's husband.
25. Sister's daughter's husband.

VIII. It is taboo for the following foreigners to inter-marry with the females of this archipelago, viz : all foreign deserters, they shall by no means marry a wife here. And hereafter no foreigner who lands here without the consent of the Governor in writing, shall be permitted to marry.

IX. No foreigner shall marry a wife here unless he first go before the Governor and declare under oath that it is his design to remain in the country, and also take the oath of allegiance to this Government, and obtain from the Governor a certificate of marriage.

X. No foreigner shall marry here unless he first exhibit evidence that he has not a wife living in any other country, nor until he has resided in these Islands two full years. And if any one shall be guilty of falsehood at the time of his marriage, and afterwards it appears that he has a wife in some other country, then all his property shall be seized and given to his wife, whom he deceitfully married, and he shall be driven out of the country.

XI. These, and these only, are the persons who shall solemnize mar-

riage in this country : Those priests who are living here in consistency with the laws of this country. And even they shall not do it independently. Those who desire to be united in wedlock shall first go to the Governor, or to his agent, and obtain a written assent to their marriage, and then it shall be proper for the priest to solemnize the marriage.

XII. Whoever solemnize marriages shall keep a book where he shall record the names of the persons whom he marries. On the last day of December of every year, every person who solemnizes marriages shall give notice of the number of marriages which he has solemnized during the year. And it shall be proper for the King, at his pleasure, to send a man to examine into the correctness of the records kept by those who solemnize marriages.

If any one disregard this and the XIth Section of this law, or if any one shall unite persons in marriage in a manner at variance with any part of this law, he shall be fined one hundred dollars.

OF THE DUTIES OF HUSBANDS AND WIVES, AND OF DIVORCE.

It is the duty of all persons who are married in accordance with the laws of the land, to live in peace and observe the vows which they made at the time of their marriage. But as for the persons who regard not their vows, the following laws are for them :

1. If one party conducts improper and forsakes her husband or his wife, then they shall be brought to trial, and if it appears that the forsaking party was highly criminal, he shall be fined at the discretion of the judges, but not more than ten dollars. If desertion again take place after the fine, then the fine shall be doubled for each new desertion, even to the farthest extent. But if the judges perceive that a woman is in special danger on account of the frequent assaults of her husband, it shall be proper to confine that man with irons, at the discretion of the judges, and in proportion to the danger of the wife.

2. If a husband and his wife quarrel and one assault and beat the other, or do anything else by which a wound is inflicted, they shall then be brought to trial and punished, according to the aggravation of the offense, but not more than others who commit assaults. If they quarrel again after the trial, the punishment shall be doubled, and shall continue to be doubled for each new offense, even to the farthest extent. But if the judges perceive that the woman is in special danger on account of the frequent assaults of her husband, it shall be proper to confine that man in irons, at the discretion of the judges, proportioned to the danger of the wife.

3. If two married persons do not live happily together, but quarrel often and become famous for the same, and also disregard their marriage vows, they shall then be brought to trial, and being convicted of the charge as specified above, they shall both be confined in irons. They shall be confined separately, not together, and shall be confined

at night only, and in the morning shall be set at liberty, to go where they please, but at night shall be confined again, and shall be confined every night until they cease quarreling.

4. If the husband sail to a foreign countty, and she remains four years without hearing of his being alive, nor anything respecting him it shall then be proper for the woman to apply to the Governor, who will give her a written permission to marry, after which she may marry another husband. But if her former husband returns, he is her husband still, the new husband must be put away.

5. If a man or woman be banished to another island for a period of four years or more, then he or she is dead in the estimation of the law, and the innocent party may apply to the Governor, who will give a written permission to marry again, after which he or she may marry another companion or not, at pleasure.

6. If any one return from the place of his banishment and find his companion married, the person so returned may make application to the Governor, who will watch his character for one year, and if he live a moral life and is faultless, then he shall receive a certificate of marriage, after which he may marry again.

7. If a married person be afflicted by the inconstancy of his or her companion, (who has been convicted of adultery) and on that account his or her mind is made up to separate for life, then he or she may apply to the Governor, who will give a Bill of Divorce, after which he or she (the innocent party) may marry again. But if the two persons are nearly of the same character, and it is not clear that one is much better than the other, then the Governor shall refuse, they shall not be divorced. If one is of unblemished character and his companion commits adultery, they and they only can be divorced.

8. If a man become exceedingly angry with his wife or a woman with her husband, and the angry party attempts to take the life of the other, and the judges perceive that the life of the innocent person is clearly in danger, then a bill of divorcement shall be given to the innocent person, who may marry again. But the guilty person shall by no means marry again until death.

9. If a man and his wife are separated for life, and have children, but disagree in relation to the child or children, then the judges shall decide the case, and give their support to the innocent party.

This law shall go into effect on the first day of January, in the year of our Lord 1841, at all places on the Hawaiian Islands.

Having been enacted by the Nobles, we have hereunto set our names, on this twelfth day of November, in the year of our Lord 1840, at Lahaina, Maui. (Signed,) KAMEHAMEHA III.,
" KEKAULUOHI.

HAWAIIAN ISLANDS, } ss.
Honolulu, Island of Oahu.

I hereby certify that the within and foregoing is a true copy of Chapter X. of Marriage and Divorce, and being one of the old laws of the Hawaiian Islands, enacted by the Nobles and approved by His Majesty, King Kamehameha III. and Kekauluohi, the Premier, on the twelfth day of November, in the year of our Lord one thousand and eight hundred and forty, and in the archives of the Department of the Interior, of the Hawaiian Islands, and then as now in force as a public statute, except so far as the same has by subsequent enactment been annulled or repealed.

In testimony whereof, I have hereunto set my hand and affixed the Seal of the Department of the Interior, this thirtieth day of [Seal.] November, in the year of our Lord one thousand eight hundred and sixty-nine.

(Signed,) FERD. W. HUTCHISON,
Minister of the Interior.

HAWAIIAN ISLANDS, } ss.
Honolulu, Island of Oahu.

I, J. C. Pfluger, vice-Consul of the Empire of Russia, at this port of Honolulu, do certify that Ferdinand W. Hutchison, whose true signature is annexed to the foregoing certificate was, on the date thereof, His Hawaiian Majesty's Minister of the Interior, and custodian of the Legislative enactments of the Hawaiian Islands, to whose official acts full faith and credence are due; also, that the seal affixed to the said certificate of the Minister of the Interior is the seal of the Department of the Interior of the Hawaiian Islands.

In testimony whereof, I have hereunto set my hand and affixed my seal, at office, this thirtieth day of November, in the year of [Seal.] our Lord one thousand eight hundred and sixty-nine.

(Signed,) J. C. PFLUGER.

HAWAIIAN ISLANDS, } ss.
Honolulu, Oahu.

I, Lawrence McCully, Clerk of the Supreme Court of the Hawaiian Islands, do hereby certify that the Honorable Alfred S. Hartwell, before whom the foregoing depositions purport to be subscribed and sworn, is now and was at the several dates of the taking thereat, a Justice of the Supreme Court of the Hawaiian Islands, duly commissioned by His Majesty the King, and qualified by the Constitution and Laws, and fully authorized to administer oaths and affirmations, and that I am well acquainted with the handwriting of the said Alfred S. Hartwell, and verily believe, that the name Alfred S. Hartwell, subscribed to the

several jurats, attached to the foregoing depositions, is his proper and genuine signature.

In witness whereof, I have hereunto set my hand and affixed the seal { Seal of Sup. Court. } of the Supreme Court, this thirtieth day of November A. D. 1869. (Signed,) L. McCULLY,
Clerk of the Supreme Court.

HAWAIIAN ISLANDS, } ss.
Honolulu, Oahu.

I, Alfred S. Hartwell, First Associate Justice of the Supreme Court of the Hawaiian Islands, do hereby certify, that Lawrence McCully, whose certificate is attached to the foregoing depositions, is now and was at the time of the date of said certificate, Clerk of the Supreme Court of the Hawaiian Islands, duly appointed, commissioned and sworn, and keeper of the Record and Seal thereof, and that full faith and credit are due to all his official acts as such. That the signature subscribed to said certificate, purporting to be his, is genuine; that the seal affixed to the same is the seal of said Court, and that said attestation is in due form of law.

In witness whereof, I have hereunto set my hand, this thirtieth day of November A. D. 1869.

(Signed,) ALFRED S. HARTWELL,
Justice of the Supreme Court.

HAWAIIAN ISLANDS, } ss.
Island of Oahu,

I, J. C. Pfluger, vice-Consul of the Empire of Russia, at this port of Honolulu, do hereby certify, that the Supreme Court within and for the Hawaiian Islands, is a Court of Record, having a seal; that the Honorable Alfred S. Hartwell is the First Associate Justice of said Court; that Lawrence McCully is Clerk of said Court and keeper of the Records and Seal thereof; and that the seal affixed to the foregoing certificate of said Clerk is the seal of said Court; that the signatures of Alfred S. Hartwell, First Associate Justice, and Lawrence McCully, Clerk of the Supreme Court, are genuine, and that full faith and credit are due to all their official acts, as such Justice and as such Clerk.

In testimony whereof, I have hereunto set my hand and affixed my [Seal.] seal, at office, in the city of Honolulu, Hawaiian Islands, this thirtieth day of November A. D. 1869.

(Signed,) J. C. PFLUGER.

HAWAIIAN ISLANDS, } ss.
Island of Oahu.

I, Lawrence McCully, Clerk of the Supreme Court of the Hawaiian

Islands, do hereby certify, that the within and foregoing is a true copy of certain original depositions and documents to me exhibited, and this day examined and compared by me.

In testimony whereof, I have hereunto set my hand aud affixed the seal of the Supreme Court, this thirtieth day of November, A. D. 1869, (Signed,) L. McCULLY,

{ Seal of Sup. Court. }

Clerk of the Supreme Court.

HAWAIIAN ISLANDS, } ss.
Honolulu, Oahu.

I, Alfred S. Hartwell, First Associate Justice of the Supreme Court of the Hawaiian Islands, do hereby certify that Lawrence McCully, whose certificate is attached to the foregoing depositions, is now and was at the time of the date of said certificate, Clerk of the Supreme Court of the Hawaiian Islands, duly appointed, commissioned and sworn, and keeper of the Record and Seal thereof, and that full faith and credit are due to all his official acts as such. That the signature subscribed to said certificate, purporting to be his, is genuine; that the seal affixed to the same is the seal of said Court, and that said attestation is in due form of law.

In witness whereof, I have hereunto set my hand, this thirtieth day of November, A. D. 1869.

(Signed,) ALFRED S. HARTWELL,
Justice of the Supreme Court.

HAWAIIAN ISLANDS, } ss.
Honolulu, Island of Oahu.

I, J. C. Pfluger, Vice-Consul of the Empire of Russia at this port of Honolulu, do hereby certify that the Supreme Court, within and for the Hawaiian Islands, is a Court of Record, having a seal; that the Honorable Alfred S. Hartwell is the First Associate Justice of said Court; that Lawrence McCully is Clerk of said Court and keeper of the Records and Seal thereof; and that the seal affixed to the foregoing certificate of said clerk is the seal of said Court; that the signatures of Alfred S. Hartwell, First Associate Justice, and Lawrence McCully, Clerk of the Supreme Court, are genuine, and that full faith and credit are due to all their official acts, as such Justice and as such Clerk.

In testimony whereof, I have hereunto set my hand and affixed my seal, at office in the City of Honolulu, Hawaiian Islands, this thirtieth day of November, A. D. 1869.

[Seal.]

(Signed,) J. C. PFLUGER.

COPY OF ARGUMENT

IN THE MATTER OF THE

LEGITIMACY OF HENRY E. PIERCE.

The legitimacy of the party in interest in this case, rests mainly upon the edict or law promulgated by the High Chiefess Kaahumanu, Premier of the Kingdom, either at the close of the year 1829 or 1830. In the first book of laws, called the Blue Book, where it is confirmed, 12th November, 1840, the date of the law as cited below is not given. We have searched in vain in the archives of the Interior Office, and among the histories of the Islands. Bingham in his history at page 351, gives a Government order, dated October 7th, 1829, respecting marriage in conjunction with other decretal acts in these words:

"Christian marriage is proper for men and women. But if a woman regard a man as her only husband, and the man regard the woman as his only wife, they are legally husband and wife; but if the parties are not married, nor regard themselves as husband and wife, let them forthwith be entirely separated."

But according to the oral testimony, the full edict as found in the laws of 1840, was in the early part of 1830. As to the authority of Kaahumanu to promulgate such edict, there can be no question.

Her authority was co-equal with that of the King, and she had a veto upon his acts. She was queen of Kamehameha Ist, the conquerer of the different islands, by whom the separate chiefs had been subjugated to his power. She was Premier from 1824 to 1832, and was the first grand promoter by her high influence and example of the Christian religion. The office was peculiar to this country, and was transmitted at the death of Kaahumanu to the High Chiefess Kinau, daughter of the conqueror and mother of Kamehameha IV. and the present reigning sovereign, Kamehameha V., and at the death of Kinau, the office of Premier was continued in the High Chiefess Kekauluohi, niece of Kamehameha Ist, and the name of the latter will be found signed in conjunction with that of the King to the first code of laws published in 1840, known as the Blue Book.

The first paragraph of Chapter X. of said laws, entitled of "Marriage and Divorce," expressly declares in reference to the edict as follows: "From the time of Kaahumanu down, the laws which she established over the Kingdom in relation to marriage have been valid, and they are still so at the present time."

The edict is as follows, as will be found on page 71 of the laws of the English version, and page 54 of the original Hawaiian:

"It is illegal for one man to have two wives. It is illegal for one woman to have two husbands."

"A man cannot cast off his wife at his pleasure. A woman cannot cast off her husband at her pleasure."

"If a man and woman are agreed to live together as man and wife,

and there is nothing in the way to render it illegal, then let them marry in accordance with the word of God."

"*But those persons who are united according to the former customs of this country, and are still living together one man and one woman, and there is nothing to render their union illegal, their union is hereby confirmed anew in the same manner as those who are married.*"

" But from the present time all persons are prohibited from uniting according to the former customs, it is proper to marry."

Now it becomes incumbent upon H. E. Pierce to bring his case under the requisitions of this edict, by the testimony which he produces. In order to do this, he must establish the following positions :

First.—The production of the edict itself, properly authenticated, with the date as near as can be ascertained of its promulgation.

Second.—The living together of his father and mother at the epoch of the publication of the edict, their union being according to the former customs of this country, such being the language of the edict, " one man and one woman, nothing appearing to render their union illegal."

Third.—That he is the actual son of the parties thus connected, and was born while the union so fixed by the law as marriage was subsisting, and anterior to any separation of the parents.

Fourth.—As a corollary of the above, and in corroboration of the same, that he has been acknowledged by his parents in the relation which he claims, especially by his father.

Our opinion is, these positions are established.

Let the accompanying affidavits speak. And first, as to the character of the parties giving their declarations, their positions, age, means of knowledge, intelligence, respectability, entitling their affidavits, taken before a Justice of the Supreme Court, to the fullest amount of credibility.

It may be observed that these, or the majority of them, are not voluntary witnesses, and many of them, no doubt, have been guarded and cautious in their statements in a matter of no personal interest to themselves, and could only be induced to testify upon private solicitation. We are positive that some of the deponents could have stated more facts, with a broader view than they have done, but from a natural feeling of reluctance to what might seem in any way to injure the reputation of the principal party spoken of, have been deterred from any fuller statements, although assured that the affidavits were not to be used in this country. Without this assurance, most of them could not have been procured. And as they were not on the witness-stand in a Court of Law, no compulsion could be used to elicit any further facts than they thought proper to afford. Yet we are of opinion that the evidence as it is is sufficient for our purpose. It is a rule of law, that testimony thus extracted is more valuable than the heated statements of an over-willing witness anxious to depreciate an adversary.

As to the character of these deponents, they represent every class of the respectable portion of this community ; two of them ex-Judges of the Supreme Court, who have been obliged in the administration of justice to adjudicate frequently upon the ancient and modern laws, touching marriage in this country—their deposition, therefore, carries

weight. Another, a High Chief of the country, who actually assisted in the legislative council of the Kingdom, in passing the confirmation of the edict now under consideration; as also did Hon. John Ii.

Then we have the depositions of three native lawyers, who are licensed practitioners of the Supreme Court, and just as well fitted to give their opinions upon the force and effect of a law of their own country, under which they practice, as any foreign practitioner would be. But we have also the opinion of two foreign counsellors, whose names are affixed to this argument, and whose professional reputation is responsible for the reasonings here expressed.

Again, we have the opinion of G. P. Judd, one of the first missionaries arriving at these Islands, anterior to the promulgation of the edict, well acquainted with all the old Chiefs and ancient customs of the country, who also enjoyed their highest confidence, especially of the then reigning monarch Kamehameha III., and who was by him elevated to the highest offices of trust and honor in the Kingdom, as will be seen by his deposition under oath. He had peculiar means of knowledge from his intimate connection with the Government in those times.

Also, another and very important class of deponents, the old residents (foreigners) who are very much respected by this community, well remembering all that transpired at these Islands in those early days, at the first settlement of foreigners in any numbers here, one of whom, Meek, took a woman under the ancient system in the same way as is here established, and has children born of the ancient marital relation, still acknowledged by him as his own legitimate issue. The deposition of Cummins is also important, showing the parentage of the party in interest, H. E. Pierce, and the usages of those times.

Then the depositions of Davis and Sumner, half whites, born of parents under precisely similar circumstances as are shown to exist in this case. Again, we have the depositions of the mother and family of H. E. Pierce, than whom there could be no better witnesses to testify to the facts, as in a matter of this importance to them, their recollection could not fail to be clear. No objection could be made to their testimony on the ground of relationship, since by the rules of evidence, they would be considered entirely competent in a Court of Law to testify as they have done, were there a suit at issue involving a like question. They have no personal benefit to derive from it, and they do not seek to establish any legal status for themselves. Their testimony is incontestably corroborated in its leading features by the other deponents, who are in no way related to the party interested here, and have no ulterior object to subserve.

Thus we have seven classes of witnesses drawn from the different ranks and races of society at these Islands.

But to resume more closely the demonstration of the propositions set forth in the commencement.

First.—Proof of the edict and its authentication, we have the book of the laws containing this edict in both languages, signed by the King and Premier attested as having been the law of the Kingdom at the time spoken of, by His Excellency the Minister of the Interior, whose business is to have all the laws of the Kingdom in his custody. It is

under the seal of his Department. That constitutes strict legal proof of the law, and would be received as such in any Court in Christendom. It is true, that we have not, as mentioned in the first part of this argument, produced strict documentary evidence—but we have produced, after laborious search, the best evidence of which the subject was susceptible, the recollection of old and intelligent witnesses. And it must be borne in mind, that in those early times, the Government had not been regularly organized. There were no regular departments or offices as now, where important documents could be preserved. The people and country were in a state of transition from the darkness of heathenism and despotism to the light of knowledge and Christianity. With these remarks we dismiss the first proposition as proved.

Second.—The living together of the father and mother at the epoch of the publication of said edict, &c.

This is sworn to by many witnesses, first, by Virginia Rives, (Kahoa.) She says she was given as a wife to Henry A. Pierce in 1828 or 1829 by the High Chiefess Kaahumanu, and cohabited with him in that relation till up to 1837, thereby showing connection existing at the time of the publication of the edict, and long subsequent; that the son was born during this time, Feb. 28th, 1833; that she was divorced by the High Chiefess Kekauluohi, which shows they must have been considered as married persons, otherwise there was no necessity for divorce.

It is just, however, to say here, that we have no record of such proceedings, and we doubt whether it could have been a divorce according to the formalities now known.

But the word of a High Chief proclaimed a union of parties, and no doubt they exercised the same absolute power in decreeing a separation, for causes which they deemed satisfactory.

But the above statement is confirmed by Holau (w.), although being a very aged person, she is unable to give dates. She says her daughter lived with H. A. Pierce until long after the death of Kaahumanu. She remembers, also, that the said Pierce was separated from her daughter by the Chief. Confirmation, also, by John L. Rives; he says my sister cohabited with said Pierce from said 1828 or 1829 onward till 1839. Wm. Sumner also says, "I know that she (Kahoa) lived with Henry A. Pierce during many years, before and subsequent to the death of Kaahumanu. The evidence of Mr. Peck, John Ii, C. Kanaina, Cummins and Meek, although it cannot be expected that they could be so precise as to exact dates as members of the family, still it is to the same effect.

So that the second proposition taken may be considered as proved; that is to say, as to the cohabitation existing at the epoch of the publication of the edict, and for some years subsequent; not only to that, but to the death of Kaahumanu. Her death is a matter of history, and is stated in Andrews' chronological table, appended to his dictionary, to have occurred on the 5th of June, 1832. Andrews was one of the earliest missionaries; was a Judge of the Superior Court for many years; well acquainted with the language, history and customs of the Islands. He died but little more than a year ago. All these witnesses concur, as will be seen on referring to their affidavits, that the union of Virginia Rives and H. A. Pierce was in accordance with the former or old customs of the country.

As to the third proposition, that he, H. E. Pierce, is the actual son of these parties—the name he bears is *prima facie* evidence, and that of the mother who bore him, supplemented as it is by the testimony of the old residents, that he was always reputed as such, and never denied by his putative father, leaves no room for doubt in the matter; but, on the contrary, as set forth in the fourth proposition, it is established by all the witnesses, who speak to this point. that he was acknowledged by his father, and by him educated in the United States of America.

It is unnecessary to refer *seriatim* to the depositions, as the fact becomes apparent upon reading them.

Now if these propositions are established, as we contend they are unquestionably, what is the inevitable conclusion to be drawn from them?

There can be no other than this, that the validity of the connection of the parents having been proved to have the same force as a marital connection, it follows that the fruit of such connection must be regarded in every sense legitimate.

Had the connection of the parents only have been a casual connection, anterior to the promulgation of the edict and ceasing before it, the edict would not have covered it, and the fruit of the union could not have been established as legitimate, although it still might be a grave question, there being no law of marriage existing at the time, whether children born in that way, before any law, could be stigmatized as bastards, as they are called in other countries, because in those countries the law and institution of marriage existed at the cohabitation of the parents and at the birth of the issue.

It would be extremely invidious and unjust to seek for impossibilities, and call the children born in this country before it was christianized, and before the chiefs knew anything about marriage law, illegitimate.

As well might you call Kamehameha I., II. and III., and all the other High Chiefs bastards, because their progenitors had not been united in the forms of wedlock known and legalized in Christian countries, as also numerous respectable citizens born here before any marriage laws.

The Bible itself says, the sin of ignorance is winked at. But on the other hand it follows from this reasoning, that if the connection between these parents had been formed after the promulgation of the edict, and H. E. Pierce then born of such connection, he could not have escaped the tarnish (legally speaking) of illegitimacy, because the edict declares while confirming as marriage the connection of all persons living together at the time of its promulgation, and continuing thereafter, it says: "But henceforth, *i. e.*, from the present time, all persons are prohibited from uniting together according to the former customs, it is proper to marry."

Mr. H. E. Pierce, for the purposes of this question, is fortunate therefore that the connection of his parents began before 1830, existed then, continuing thereafter, and he being born under it.

In support of the effect of the edict upon the present case as we have argued it, we have the overwhelming testimony of all the witnesses, competent to judge, especially Judges Ii, Davis, and G. P. Judd. The opinion of the latter is valuable, as he was intimate with all the early laws, occupied the highest office, and knew the construction placed on

the edict by all intelligent residents and the chiefs. It will be observed that the evidence of Kahoa, Holau and John L. Rives is, that Virginia Rives was given as wife by the High Chiefess Kaahumanu herself to Henry A. Pierce; that she had been brought up by the said High Chiefess; and according to the evidence of John Meek, such a consent from a High Chief added greater force and solemnity to the union thus formed in the sense of a marriage relation between the parties.

In regard to marriage as a civil institution, it is laid down by all distinguished jurists, that a marriage valid by the laws of the country in which it is consummated, is acknowledged as valid by the laws of all other countries. Such is the doctrine of that great light of American and foreign jurisprudence, Judge Story, in his able work entitled of the "Conflict of Laws," also of the English writers, Jeremy Bentham et al., Montesquieu in his work "Esprit des Loix," Pohtier, "Droit des gens," Desmoulins, "Droits civiles," and many other eminent writers upon the laws of nations, who could be cited if it were necessary. It is a necessary consequence of such a doctrine if the connection of the parents, according to the laws and customs of a country, be decreed as marriage, the issue of it must be legitimate.

We have demonstrated by reasoning, which cannot be controverted upon the affidavits taken in this matter, that the status of Henry A. Pierce and Virginia Rives, at the date of the promulgation of the edict referred to, was such that the said edict made their connection or living together, the same as husband and wife; and that being so, the son, Henry E. Pierce, subsequently born of that connection, must be legally, morally, and we might say, as marriage is a divine institution, religiously regarded in all respects, as the legitimate child of such parents.

(Signed,) R. G. DAVIS,
(Signed,) R. H. STANLEY,
Attorneys and Counsellors of the Supreme Court of the Hawaiian Islands, and Counsel of Henry E. Pierce.

HONOLULU, Nov. 24th, A. D. 1869.

N. B.—You will observe that the foregoing subject properly divides itself into five sections:

1st. The proposition to be proved—*p.* 1.

2d. The testimony as contained in the affidavits—*pp.* 2–11.

3d. The law, duly authenticated, pertaining to the subject, considered—*pp.* 12–15.

4th. The certificates of the Minister, the Judicial officers, and finally the Russian Vice-Consul, by which the affidavits are verified, and the law, applicable, authenticated—*pp.* 16–18.

5th. The argument or reasoning upon the testimony, as applied to the law, by which the evolution of the proposition is worked out, and its final determination accomplished—*pp.* 19–24.

The whole forms a compact demonstration, admissible in any Court of Justice, to prove the proposition here maintained, if required to establish any fact, growing out of an issue of a similar nature.

R. G. D.
R. H. S.

ABC 19.1 v.18

47. Inglis, John A.L. to [ ]; from the mission vessel Dayspring, n.d.
48. Knaeas, M. A.L. to N. Clark; 9 June 1870
49. Jubilee meeting, 12 June 1870, printed sheet

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ABC 19.1 v.18

50. Bond, E.P. A.L. to [ ]; 26 Aug. 1871
51. Alexander, Miss M. C. A.L. to R. Anderson; 12 April 1862
52. Alexander, Miss M. J. A.L. to R. Anderson; 25 Mar. .862
53. Same; 5 April 1862

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(Copy) (11)

Our Mission Vessel was built in New Glasgow, near Pictou Nova Scotia by J. W. Carmichael Esqr – was launched in October 1863 and named the "Dayspring". Instead however of 70 or 80 tons, as was originally proposed, it was finally agreed to make her 115 tons; and when she reached the Colonies a house was built on the fore deck which on-creased her accommodations so as to be equal to that of a vessel 140 tons. When completed she was regarded by competent judges as the finest and best finished vessel of her kind ever constructed in Nova Scotia. She was built of the best juniper, was iron kneed, copper fastened, and rigged in the most approved style as a brigantine. She was painted white & continues so, in order to resist more effectually the heat of the tropics. Her sails, anchors, chronometers etc were all furnished in duplicate and were of the best description. Her lenght is 90 feet – her greatest breadth 23 feet, depth of hold 10 feet. The Cabin is 40 feet in lenght and is fitted up to accommodate 12 passengers, the poop is raised two feet higher than the main deck – the 'tween decks can be fitted up for passengers when required, there being 6 feet clear between the main deck & the lower deck which covers and secures the ballast. The accredited surveyor

of Lloyd's pronounced her to be one of the best built ships he had ever seen, and in consequence of his report she was classed A. 1. for 8 years being one year more than had ever been given to North American built vessels & she was insured at Lloyd's at a much lower rate than is customary for vessels trading in the South Seas.

The "Dayspring" is a remarkably fast sailing vessel beating almost everything she meets & on several occasions she has proved her sea-worthiness by passing through the ordeal of severe gales without damage. Her fine lines and moderate size render it easy to tow her away from danger when she happens to be becalmed in currents near coral reefs; with both boats out she can be towed 2½ or 3 miles in the hour. She is moreover as graceful and elegant in appearance as she is strong in build & efficient in service. On her stern is engraved an open Bible, on the two exposed pages of which are painted in gold letters Luke I: 78 - "The "Dayspring" from on high hath visited us" - She is also supplied with a complete photographic apparatus & chemicals, which has enabled the Captain to take a number of likenesses, both of natives & objects, which, when printed from the negatives, have greatly interested the friends of the Mission both at home and in the colonies.

The total cost of the "Daysprings" £ 3776 " 0 " 0.
She has now been afloat 6 years & her average annual expenses, including all repairs have been £ 1650 " 0 " 0. Two years ago she was recoppered and thoroughly refitted and she is still in efficient sailing order. She is also free from debt, and not only so, but as the insurance offices owing to the loss of the John Williams and other Mission ships in these seas have greatly raised their rates of insurance it was thought expedient to raise and invest a sum of £ 3000 as a reserve fund, and in this way to save the heavy expenses of insurance by insuring ourselves at least in part. This has been done. Of this sum £ 1500 was raised by the Presbyterian Church of Victoria and upwards of £ 1000 in New Zealand. The vessel is owned or held in trust by the Presbyterian Church in Scotland of the Lower Provinces of British North America and the Reformed Presbyterian Church of Scotland. and she is under the management of the Missionaries in the New Hebrides. She is supported not only by these two home churches in ~~Australia~~ and ~~New Zealand~~ but also by all the Presbyterian Chs in Australia & New Zealand. The Presbyterian Church in the Lower Provinces is pledged £ 250 a year.

The R. P. Church in Scotland for £250. The Presbyterian Church of Victoria for £500. The Presbyterian Church in New South Wales for £200 while the Presbyterian Churches in New Zealand, South Australia, Tasmania & Queensland make up the remainder. Her sailing Expenses are heavy; but this arises from the fact that wages, supplies, repairs etc have all to be paid for at colonial golden prices. + + +

+ + + As appears to us the providence of God has been very conspicuous in connexion with the "Daysping". The Lord has provided the means for her purchase and support to an extent far beyond our most sanguine expectations. Nearly 20 years ago two Missionaries, the representatives of two of the smallest Presbyterian Churches in Christendom "the least among the thousands of Judah" – met on the New Hebrides without any previous arrangement on the part of those who had sent them forth – the one having reached the group by way of the Sandwich Islands & Samoa, and the other by way of New Zealand. At that time Presbyterianism was barely existing in Australian Colonies. But time went on and in answer to the earnest and believing prayers of those who had sent them forth and were supporting them, the Lord gave testimony to the word of his grace, and the

labors of the missionaries in this group were blessed; the fields opening up, soon became much larger than those two Churches could occupy: a vessel especially was needed, and they were unable to supply the means of either purchasing or supporting one of the size that was required. By this time however, the Presbyterian Churches in the Colonies had become a felt power in the land. Instead of being counted by units or at most by tens, they were now counted by hundreds, the missionary spirit was beginning to glow within them; and they were beginning to look anxiously around them for a field on which to commence missionary operations: just at this point our representative appeared among them calling their attention to a Presbyterian Mission within a week or ten days sail of their very doors conducted by two Churches in which they all had confidence, in full working order, occupying an ample field, requiring only men and money with the blessing of God to develope it to any extent. The Lord inclined their hearts to yield to these appeals & all the Presbyterian Churches in Australia and New Zealand with one consent, have adopted the "Dayspring" as their mission vessel, and the New Hebrides as their mission field. They not only support more than two

thirds of the vessel, but five of the twelve mission-aries either on the New Hebrides, or on the way hither are supported by these churches. On the other hand when these two home churches had carried on these ~~churches~~ missions till their resources were being exhausted, in answer to their prayer for help, the Lord opened for them a wealthy treasury, and brought to their aid a host of rising churches, containing more than twice their number of ministers and members and far more than double their wealth. Surely the fingers of the Lord had been here, surely the hand of the Lord had done this: these things are surely an earnest and a token for good. May we not hope that the Lord has greater things in store for us, greater things in store both for this vessel & this mission? He provided the vessel: she was launched & sent forth fully equipped, free of debt. He has provided £3000 as an insurance fund in case of any contingency. He has mercifully watched over and preserved her from danger; and he has crowned the labors in which she has been employed with an encouraging measure of success. In the history of this mission, since the arrival of the "Day-Spring" there has been nothing striking, nothing remarkable, nothing extraordinary, none of

that rapid and cheering success, which God at times vouchsafes to his servants and his Church which fills their mouth with laughter & their tongue with melody; on the other hand there have been many serious discouragements to be overcome, many grave difficulties to be grappled with, and nothing has been accomplished but what has been the result of slow, hard, plodding labor. Nevertheless the progress has been steady encouraging and of a healthy character, a foundation, deep and broad has been laid and we trust that in future years, under the blessing of God a goodly superstructure and temple built of living stones will rise up by which God will be glorified and the degraded inhabitants of these Islands become the Ransomed of the Lord.

Earnestly requesting a share in your sympathy and prayers on behalf of the Dayspring and the New Hebrides Mission & reciprocating the same most cordially in behalf of the work in which you are respectively engaged – I am Dear Brethren Yours most sincerely in the fellowship of the Gospel –

John Inglis.

Rev. John Inglis

Rec'd May 13. 1870.
Ack'd June 1.

Missionary Ship.

from
Rev. B. W. Parker.

No Ka Makua
Kev. N. G. Clark. D.D.

Aloha oe:

Mamuli o Ka lohe ana ona hoa o Ka Ahahui Euanelio Hawaii, i kau mai oleo ano mai, Ka'ikoi, a kupa no i Ka hoolana manao, a me Ke alakai ina. hoa a pau ma na hana o Ka Haku ma Keia hope aku. nolaila, na Kolo la Kau iaia e hai aku ia oe i Ko la-Kau aloha, a me Ke Lalau ma-Lalo; me Ka olioli e lawe i kau mau oleo ao, a hana aku. me Ka hoomani pu aku i Ke Akua Kahikolu. Amen.

Na Ke aloha Nani.
Moses Kuaea
Komite.

Kuna Ahaolelo
Kawaiahao
June 9. 1870.

— Translation —

To the Reverend Father
S. S. Clark D.D.
— Aloha be with you —

The Hawaiian Evangelical Association having heard your words of encouragement as well as your counsels of wisdom — for the future direction of its members have appointed me to express to you their Aloha — and to say they thankfully accept your advice, and will endeavor to profit thereby, uniting their praises to God. Amen

Yours with Christian Aloha
Moses Kuaea
— Committee

Rooms of the Association
Honolulu
June 9th 1870

Moses Kuaea

Kawaiahao, June 9. 1870.

Rec'd July 21.

49

JUBILEE MEETING

At Fort Street Church,

Sabbath Evening, June 12th, 1870.

ORDER OF EXERCISES.

1—ANTHEM.

2—Reading of the Scriptures, - - - Rev. D. B. LYMAN.

3—Prayer, - - - - - - - - Rev. A. BISHOP.

4—Head of the Church Triumphant,

* "Head of the Church triumphant,
We joyfully adore thee:
Till thou appear,
Thy members here,
Shall sing like those in glory:
We lift our hearts and voices,
In blest anticipation,
And cry aloud,
And give to God
The praise of our salvation.

While in affliction's furnace,
And passing through the fire,
Thy love we praise,
That knows our days,
And ever brings us nigher:
We clap our hands, exulting
In thine almighty favor;
The love divine,
That made us thine
Shall keep us thine for ever.

Thou dost conduct thy people,
Through torrents of temptation;
Nor will we fear,
While thou art near,
The fire of tribulation;
The world with sin and Satan,
In vain our march opposes;
By thee we shall
Break through them all,
And sing 'the song of Moses.'

By faith we see the glory
To which thou shalt restore us;
The cross despise,
For that high prize,
Which thou hast set before us:
And if thou count us worthy,
We each, as dying Stephen,
Shall see thee stand
At God's right hand,
To take us up to Heaven."

* [Sung at the Ordination of Rev. Messrs. BINGHAM and THURSTON, at Goshen, Ct., Sept. 28, 1819; at Park Street Church, Boston, on the day of embarkation, Oct. 15, 1819, and by the Missionaries, on their arrival at Kawaihae Bay]

5--JUBILEE--DISCOURSE, - - - By Rev. S. C. Damon.

6—Wake Isles of the South,

* "Wake, isles of the South! your redemption is near,
No longer repose in the borders of gloom;
The strength of his chosen in love will appear,
And light shall arise on the verge of the tomb:
Alleluia to the Lamb, who hath purchased our pardon,
We will praise him again, when we pass over Jordan.

"The billows that girt ye, the wild waves that roar,
The zephyrs that play where the ocean storms cease,
Shall bear the rich freight to your desolate shore—
Shall waft the glad tidings of pardon and peace.

"On the islands that sit in the regions of night,
The lands of despair, to oblivion a prey,
The morning will open with healing and light,
And the young Star of Bethlehem will brighten to-day.

"The altar and idol in dust overthrown,
The incense forbade that was hallowed with blood,
The Priest of Melchisedec there shall atone,
And the shrines of Hawaii be sacred to God.

"The heathen will hasten to welcome the time,
The day-spring the prophet in vision once saw,
When the beams of Messiah will illumine each clime,
And the isles of the ocean shall wait for his law.

"And thou, Obookaiah, now sainted above,
Wilt rejoice as the heralds their mission disclose,
And the prayer will be heard, that the land thou didst love
May blossom as Sharon and bud as the rose.
Alleluia to the Lamb, who hath purchased our pardon,
We will praise him again, when we pass over Jordan."

* [Composed by W. B. Tappan, and sung at the embarkation of the first re-enforcement, at New Haven, Ct., in 1822.]

7—Prayer, - - - - - - - - Rev. P. J. GULICK.

8—Benediction, - - - - - - - Rev. Dr. Clark.

Minutes of Jubilee
Meeting at Honolulu
June 12, 1870.

Rec'd July 21.

50

HAWAIIAN CLUB.

(Organized January 19th, 1866.)

"Its object shall be to promote social intercourse among the friends of Hawaii, resident in or visiting Boston and vicinity, and to advance the interests of the United States at the Hawaiian Islands, and the welfare of the Hawaiian nation, by collecting and diffusing information bearing thereupon, and by all other honorable means."—BY-LAWS, ART. II.

E. P. Bond

Boston, Jan 26 1871

Jan 31

My dear Sir

When I received by hands of Mr Brigham ten dollars as your Contribution to the expense of our last social gathering, it was with a mental protest, and I laid the money aside till I should receive instructions from our Executive Committee. I have these now, and herewith ask you to receive the money back, with our thanks and full appreciation of the motives that prompted the contribution. The obligation is still on our side for the pleasure of your company on the occasion, and we would have been glad if Mrs Clark could have accompanied you to have increased the debt. Very truly Yours

Edward P. Bond Jr

Paris Ky. April 12.

Rev. R. Anderson, D.D.

Dear Sir,

I write to inform you that my brother and I have concluded to sail from New York the 1st of May.

We have relinquished the intention of visiting our friends, and hence the expense of my journey East will be but twenty one dollars ($21.)

We intend to spend a week in New York before sailing.

My brother will advance me the means for the journey

Past. I hope soon to learn what the decision of the Board will be in regard to my case.

Very truly yours

M. J. Alexander

Miss M. J. Alexander
Paris April 12. 1862
Rec'd April 16.

Wrote Apr. 14.

Paris, K. March 20th

Rev. R. Anderson D.D.

Dear Sir,

Your kind letter of the fifth of March came to hand yesterday. It was delayed some time at Dayton, as I had left that place some months ago. I would like exceedingly to go home, and have not the means to pay my passage.

I have been told that the passage to the Islands will cost three hundred dollars, ($300.00) but will make more particular inquiries, and will let you know the result.

My brother intends to return to the Islands via San Francisco. Besides the expenses from S. F. to the Island my travelling expenses in this country will amount to fifty dollars ($50.00) as I intend to visit some relations on my way to New York.

I hope to obtain a good position as teacher when I return to the Islands. I failed in obtaining a school this winter.

I thank you for the kind invitation you gave me to go to your home, but I think we will probably sail from New York.

My brother arrived yesterday to visit his friends here in the West. He wishes to leave New York the ~~twenty~~ eleventh first of May.

Gratefully yours.

Mary J. Spencer.

My brother intends to return to the Islands via San Francisco. Besides the expences from N. Y. to the Island my travelling expences in this country will amount to fifty dollars ($50.00) as I intend to visit some relations on my way to New York.

I hope to obtain a good position as teacher when I return to the Islands. I failed in obtaining a school this winter.

I thank you for the kind invitation you gave me to go to your home, but I think we will postpone visit from New York.

My brother arrived yesterday to visit his friends here in the West. He wishes to leave New York the ~~twenty~~ eleventh first of May.

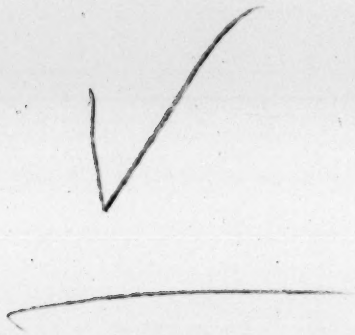
Gratefully yours

Mary J. Spencer.

Mary J. Alexander.

~~Mar~~ Paris, March 25. 1862.

Rec'd. March 29.



Paris. April 5th 1862

Rev. R. Anderson, D.D.

Dear Sir,

I have just received from New York particulars about the expense of a passage to the Sandwich Is. via Panama. The passage to San Francisco will be two hundred dollars ($200.00), freight for my trunk about ten dollars ($10.00), and the passage from San Francisco to the Is. is either seventy ($70.00) or eighty ($80.00), and, including expenses at San Francisco, I think the whole journey will cost the sum I first named, three

hundred dollars, ($300.00).
My brother and I intend to leave this place as soon as we shall receive the funds which my brother has tried to borrow to take us East, and hope to reach New York city by the 1st of May.

With much esteem,

Yours truly,

Mary E. Alexander

Miss M. C. Alexander.

Paris April 5. 1862.

Rec'd Apr. 10.

Ans'd Apr. 14.

(Mr Merwin requested to pay the $300. on her arrival in N.Y.) J. McL.

S. Sloan.

ABC 19.1 v.18

54. Andrews, C.B. A.L. to [ ]; 28 May 1863
55. Andrews, C.B. A.L. to R. Anderson; 26 April 1863
56. Bailey, E. A.L. to R. Anderson; 20 Jan. 1860

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ABC 19.1 v.18

57. Bailey, E. A.L. to [ ]; 9 June; 1870
58. Baldwin, Wm. A.L. to J. Gordon; 12 May 1860
59. Bingham, H. A.L. to R. Anderson; June 1863

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47-62

Waikiki May 28th 1863.

Rev. & Dear Sir,

The accompanying note was written & left at Makawao, with the expectation of your reading it there.

After reviewing what I wrote so hastily, I would add, that if the price for rent or purchase of my house will impede its being used for a Female school, for which it was designed, I will give it freely for that object & trust to Providence to provide a house for me & mine. I consider the extinction of the race as demonstrated, in spite of all of our institutions & expenditure, unless those who should be virtuous mothers & wives, are trained to abhor the fatal pollution which as concubines & prostitutes they transmit, tainting the heart's blood of the race, & paralizing our christian institutions among them. However it may be elsewhere, Hawaiian morals are precisely those of their women. No barrier atmosphere of propriety guards their being freely approach

ed & tampered with. Even marriage with them is in most cases a mere outward form, entered upon to cover illicit intercourse. With such a special evil at the root, we must have a special remedy. The devil, by blighting the race with this instrumentality, is blighting our Schools, Seminaries, & churches, & if not anticipated in this one thing, he will outdo & bring to naught our labors.

We need a Society to save the race (& all the good we are trying to do it,) by educating its females, a Society whose single object shall be to start & establish Hawaiian girls schools (family schools) in the different islands, until public interest & efforts for elevating this sex, shall be fully equal to or in advance of those for educating the male sex.

Yours truly

C. B. Andrews

Rev. C. B. Andrews
Waimea, Jan 10/63
Rd. Jan 31, 1863,

Makawao April 26th 1863.

Rufus Anderson, D.D.,

Rev. & Dear Sir,

I regret exceedingly the necessity that precludes my being here to meet you. From my first arrival at these islands, I have endeavored to earn my own & family's support from other resources, rather than draw on the treasury of the A. Board. Acting on that principle in present straitened circumstances, I have entered into an engagement, to superintend the reciprocal interests of my employer & his natives, opening a large projected sugar plantation fifteen miles from here, near Mr. Alexander's.

It requires my constant & unremitting attention.

Allow me to trespass briefly on your attention, noting a matter, the pursuit of which unaided, has brought me to my "straitened circumstances".

While living on Molokai, I was painfully impressed with the fact that our labors as Missionaries were hampered, hindered, & almost nullified by the unequal advance of the female with the male

Hawaiian population. That conviction was deepened after I went to Lahainaluna Seminary, & observed, that nearly all of the young men we educated there, sunk again into licentious habits. With economy at Lahainaluna & help from my father, I saved $2,000. & with it bought the place (since enlarged) where Miss Ogden has her "Family School". & passed it over to her for engaging in that enterprise. The foreign community looked upon it so favorably, that they enlarged the place & school, & the Government finally refunded me my original outlay.

After getting a second school of the same character started at Lahaina, (since given up) hoping to find here at Makawao a better climate for my wife, in whom incipient consumption had begun to develop, I resigned my situation at Lahainaluna, & tried single handed to start again here, the Seminary which had been given up at Wailuku many years ago.

I hoped to have been seconded before my all was spent, but the lack of means, of money rather, dispersing every business at these islands during the last few years, was excuse enough for every one to leave me floundering through alone.

Rather than have it said that I "had begun to build, & was not able to finish", I coined every thing I possessed available, & expended it here, started & supported the school, & my own family by giving my energies to every & all sorts of labor which would yield me a return, to that end.

Consumption would not let go its victim. At the end of one year, I had to give up the school & - before another year my wife.

Nearly all of the ten (largely) scholars were married at the end of their year's tuition to graduates of Lahainaluna, & one is under appointment to go as a missionary to Micronesia.

In the midst of those efforts to forward female education, the ~~[illegible]~~ impression gained ground within me, that the promotion of this object might be the labor allotted to me by Providence. In public & private, in letters to the brethren individually, & addresses & communications at General Meetings I have endeavored to inspire an interest, hoping that those who take the lead in influence would unite & forward this from the back to the foreground among means for benefiting the race & nation.

That feeling is now completely gone. My ill success, the chastening from God, his rebuke, my failure to influence public attention,

all tell unmistakably that the work belongs to others.

In giving up engaging personally in this labor, I have two requests to make, if they coincide with your views.

1st I wish to see this house which my wife planned & I built for the specific purpose, devoted to a Hawaiian Female school. I have expended in it & all the appurtenances, & ground connected with it $7,000, & was cut short in the finishing it. I am willing to devote it to that use, with no return, if return cannot be made; but will be satisfied to receive either $3,000 or its 10 per cent annual rent with which to obtain a place for my family to live where I may labor must be hereafter.

My request is, your influence in getting a draft on "Castle & Cooke" of $150, paid from funds of the Board, which I drew to help pay outfit & expenses of Mrs. Andrews to these Islands. I hoped to have paid it myself before this time, but my income has been inadequate to my expenses with this added. It is the first time I have applied for assistance for seven years, & then only once in an emergency leaving Molokai. If favored thus, I hope to be able to earn my own support hereafter as before, in a place where I can engage in both native & English preaching. As ever yours truly

C. B. Andrews.

Rec'd Nov 26, 1863
Answered Nov 27 -
Drafts Enclosed

Wailuku Jan. 20. 1860

Rev. R. Anderson
Sec. A. B. C. F. M.

Dear Sir

When the Prudential Com. decided that "from the time I engaged in teaching a paying School I ceased to be a missionary" they were not aware I presume that I had paid over the funds so obtained to Castle & Cooke their Agents here at the Is. up to the time when I received a regular dismission according to "7th. Resolution".

It was not my intention further to trouble you with my affairs, though I could not feel that a resolution, having as that had a retrospective bearing was right, but I am forced by stress of circumstances to remind you of the fact that so near as I can ascertain I paid to Castle & Cooke as above $613.00.

Should you see fit to give Castle & Cooke power to refund to me the above sum you will relieve some of my necessities and will I think be sustained by the sense of the christian world who may be cognizant of the facts.

Very truly yours
E. Bailey

Wm. E. Bailey

Nailuku Jan. 20. 1860.

Recd. March 12.

ans? in part Feb. 27/61.

~~Rd. Co~~

copy sent to Mr. Castle March 28/60

Sent a 2d copy Feb 27.

57

W. H. Bailey
Wailuku

Wailuku. June. 9th 1870.

Dear Sir-

Yours of 24th ult. was received over a week ago, since which time I have made the necessary inquiries relative to the support of a minister-

There are 11 families who will aid in supporting a minister, 4 more families to be reached, and from 45 to 60 who can be brought out to church by a man who is skilful in using the proper arguments-

Besides these, there are 10 or 15 who belong to the Episcopal church and will occasionally attend our

services, when their pulpit is not supplied.
The prospect is that they will not have another minister at present.
We cannot raise over $500. per year, and a minister should have at least $1000. to live on.
Several of the family men of the place are paying $1000. per year for a teacher and his wife Mr & Mrs Brewster.
The probability is that they will leave here next April, and these men are very anxious to have a minister who will be able to take their school, promising to pay more than toward his support.
They feel that it is costing them too much to keep the present school.
I think that if we had such a man for our minister, we could raise $1000. per year after this year.
We have no parsonage, and it is very difficult to rent a decent house

but I think we can get one if there is any prospect of our having a minister.

I am sorry that my duties prevent me from seeing you in Honolulu. Cannot you come to Wailuku for a visit? we shall be glad to see you.

Yours very truly
W. H. Bailey.

Nashua May. 12. 1860

J. M. Gordon Esq

Dear Sir. Have send to me at this place, the amount of money decided upon by the Executive Committee as proper to be refunded to me on account of expenses in returning from the Vanderbilt Islands to this place. as doubtless their decision has been communicated to you they will be pleased to pay it.

Yours Truly

Wm. O. Baldwin

Rev. W. O. Baldwin.

14 May 1860

or 15 May (July)

Mother May 19th

R. A.

Crown Street Seminary
New Haven Jan. 10. 1863.

Rev. R. Anderson D.D.
Sec. A.B.C.F.M.

Dear Brother

Having heard of your intention to visit the Sandwich Islands in your contemplated excursion, I have supposed a few words from me might be in some sense serviceable. If before you reach that missionary field, where a wonder working God has honored his Son by his gospel and where the people have so signally honored the Bible and its author by their reception of it and their adherence to it as decidedly perhaps as any other nation, you think of any points on which you wish my views, and on which you could not easily find them in my History, I hope you will state them freely. If on your voyage, or sojourn in California, you should find it convenient to run over that History, I trust it would help you to feel more at Home on the field upon your arrival there.

If there is time to reply.

The policy of intrusting the reins of government into the hands of strangers or aliens, I have supposed was liable to serious objection just as I think the employment of French, English, Russian or Chinese ministers of state in Liberia would be liable objection and might greatly retard the advancement of the Colony ~~by~~ of the people of the colony. I have supposed in the main, that what the natives are capable of doing or can be made capable of doing in the way of government, would be better to be done by themselves than by strangers or foreigners unless these were the most worthy servants of the most High.

I think the advice of Dr. Finn to surrender the sovereignty of the kingdom into the hands of a British Captain was a very hazardous experiment and a dangerous precedent, & besides, I do not think the king had the right to do it unless that surrender was demanded by the supreme power of Great Britain with a force sufficient to take it, willing or nilling. I do not of course suppose Dr. Finn will agree with me on that point.

I believe too that the foreigners even including the missionaries have

been too much inclined to think that Papists, pagans, Mahomedans, & Mormons have the same right to come here as teachers of their creeds, as the true missionaries of Christ have even after the nation had adopted Christianity as the religion of the land and incorporated in their constitution of a limited Monarchy with the provision that no law should be enacted contrary to spirit and letter of the Bible.*

Freedom of speech and of the press does not imply the right to utter lies, slander or blasphemy. so religious liberty or toleration does not imply the right to teach Idolatry or to practice it, for God has forbidden Idolatry. No nation can be compelled either by force or public sentiment to receive from abroad religious teachers of Mormonism Mohammedanism or the abominations of the Romish without suffering an injury.

No just law or wise case ~~no~~ can compel a ruler to do or cause others to do what God forbids or to authorize directly any teacher of religion who does not bring the true doctrine of salvation by Christ alone. 2 John. 10. Lafiace & his allies did the nation a great injury and his Communist gave a seite for a Church

* When the Catholic Priests come to us by Rivers — & the Pope one of your authority priest — others is soon powerful enough to make us his vassals

for French men to be administered by French Catholic Priests has been abused to the give inculcation of the corrupt Rom. Catholic creed throughout the entire kingdom — and the Mormons have abused the supposed established law of toleration to thrust in their missionaries — & if I understand it right the Hawaiian Evangelical Association think the modern doctrine of toleration allows all religions equal rights everywhere — If satan's servants have the same right to rear up devil worship as Christ's disciples have to plant our native Christian churches — then Satan has a right to plant his mission in the garden of Eden and contradict the doctrine God has taught —

I need not however go more fully than to state the case as it appears to me — though I think good men need not invite Satan's servants to assail and overthrow all your missions on the ~~ground~~ pretended ground that they have equal rights.

It may perhaps be suitable here to show you that the Hawaiian Association have very fully assured me of a hearty welcome to that field if providence opens the way for my return which is in accordance with my desire, and I should feel great pleasure in making the journey with you — I precieve the Gov. Matthew Kekuanaoa Father of the Queen has joined the Episcopal Church, & that the Bishop and Priests from England are there — and taking hold of their work.

I will take the liberty to copy for you the action of the Hawaiian Association in regard to my possible return.

"May 28. 1859. By the ~~Fathering~~ Association at their meeting at Honolulu the following preamble and resolution were adopted and then forwarded to me —

"Whereas letters have been read before this Association recently received from Rev Hiram Bingham Sen. one of the pioneers and for twenty years, a devoted and efficient laborer in the Mission to these Islands; and,

Whereas Mr. Bingham expresses a deep interest in the Hawaiian nation and in the Missionary work here,

Therefore Resolved that if God in his Providence should open the way for the return of Mr. Bingham to this field of labor, the members of this Association would cordially welcome his return to occupy some post of usefulness in this portion of the Lord's vineyard."

I understand that a son of Rev Mr. Parker of Kaneohe has been licensed and associated with Mr. Clark in the care of the first Church at Honolulu. —

Mrs. Bingham desires me to present to you & Mrs Anderson the assurance of her kind regards and best wishes & pleasant & useful years for you, in which I heartily join.

Let me give for your use among the people of my affectionate regards one or two compliments "Aloha oe" – is the common salutation of good will, to an individual. and Aloha ~~oukou~~ olua, is the same to two persons, and "Aloha oukou" – the same to more than two –

Should you be disposed to present compliments any of my friends, you will please say "Na hoili mai Binamu i kona aloha i kona poe hoa-aloha" – Bingham sends his love to his friends. But I shall hear from you –

I would like to hear from your Aginwalt, or New York or San Francisco if or Hawaii – or Boston –

My health is good – am I by or my way to make Rose within my reach believe that the great work of Evangelizing the world in a reasonable time requires the right means in measure proportionate to the end to be accomplished of prayer, instruction labor sacrifice and influence.

The Lord bless you enterprise

Fraternally & faithfully
Yours, H. Bingham.

Rev. Mr. Clark
Sea Stations
Hawaii, June 10, 1863
Rec'd at Honolulu July 1, 1863

ABC 19.1 v.18

60. Bingham, H. A.L. to R. Anderson; 23 Sept. 1863
61. Printed pamphlet re Bingham's boarding school for young ladies, n.d.
62. Bingham, H. A.L. to R. Anderson; 29 Dec. 1863

THE HOUGHTON LIBRARY

Crown & Street Seminary,
New Haven Ct. Sept. 23, 1863.

Rev R. Anderson D.D.
Fn. Sec. A.B.C.F.M.
Boston.

My Dear Brother,

I heartily congratulate you on your safe and seasonable return from your apostolic survey of the Sandwich Islands, the field of my missionary labors, and from your efforts to rally, encourage and direct the available forces there for carrying out the great design of the Board, where forty four years ago the people dwelt in cheerless darkness, whose homes and hearts you now found illumined by the bible in their own language, & to a large extent by the preaching of the true and unobscured gospel.

Where I found the results of ages of heathenism and of the offscourings of civilization, you found the results of one generation of Christian culture, a nation favored with a Christian civilization, with civil, literary, and religious institutions which offer rich blessings to the present & succeeding generations, and tend conspicuously to glorify God, who gave his Son to redeem a lost world.

I thank you cordially for your two late ~~letters to me~~, kind, and interesting letters to me, the one dated "At sea, Bark Comet, July 17th" and received Aug. 27 - 41 days from date, & the other dated at Boston, the 17 inst. and received on the 19; and also for your careful and obliging attention to my wishes in extensively and successfully presenting my salutations to my Hawaiian friends, whom you met, & to whom you had so free & full access while making the tour of the Islands, especially while addressing some sixteen to twenty congregations of the people, very many of whom you found remembering me, with affectionate regard.

I would moreover, here, beg your acceptance of our united and grateful acknowledgement of your kindness in inviting me and Mrs. B. to attend the meeting of the Board at Rochester, guaranteeing that my "travelling & expenses to and from Rochester, and those of Mrs. Bingham shall be paid". To attend that meeting has been and is to us a matter of earnest desire both as a special privilege and as a means of usefulness in the missionary line, and as a needful method of recruiting our strength and courage in our wearying course. But how to find the pecuniary means to accomplish it before your kind invitation and proffer reached us we knew not.

We are happy to avail ourselves of this Providential opening of our way, if no unforeseen hindrance shall interpose.

As you propose that I take some part briefly, I should be disposed to do so, & therefore will say Fomentat emphatically Deo volente; I shall be there to rejoice with those who will rejoice to hear your report and to do what may be reasonably expected of me in accordance with your suggestions. I could wish that Brother Samuel Ruggles & his wife who went out with me, now at Fort Atkinson Wis. could be there, to hear you, the only living pair of the original band of pioneers to Hawaii except the pair at California.

Of one of your letters I have made, as I think, good use of a small portion. Passing through New York city, I shewed the very interesting communication to one of the Editors of the Independent, before he or I had heard of your arrival, & earnestly solicited the privilege of copying a small portion, of general interest, & I could not deny him as I believed it would offer needful encouragement to energetic and persevering efforts to spread the gospel wherever its life-giving provisions are not known, & would sharpen the appetite to hear the more full details of your labors. Scores of thousands I trust have received it gladly and hundreds of thousands will your more voluminous report.

The native letters to me cattle forth by your return & committed to your care and kindly forwarded through the California mail, with one or two others, came safely to hand, & were very gratifying. One of them is a four page foolscap letter in good style of language and penmanship, and would be creditable to any lady of any country or language. Most of them speak

gratefully of your visit to the islands, your interview with them, and your conveying the gift to assure yourself of the fruits of missionary labors which I began there. I will give you a specimen from the letter which I have particularly noticed.

Mrs. ~~Mr. B.~~ Ka-ma-ka-ho-nui says "We have seen the Chief Director of the missionary community, Dr. R. Anderson, his wife, and their daughter. They & we have met together. But this is to us a new thing, an, indeed, a great thing, the sending hither of a messenger, to survey these islands of the Pacific, in order that the fruits of your labors might be known. We admire this measure, because God has brought this messenger to meet with us. xxxx Love to you (all) and peace from God our Father, and from us also. I have not forgotten to pray to God for you and for ourselves.

I am with high regard your daughter in the Lord"

Your brief notices of Brother Thurston my first yoke fellow in the gospel ministry at the Islands, now the hoary missionary of three score and fifteen years and eleven months, pronouncing a benediction upon a California audience just ~~thrilled~~ with the report of what a wonderworking God has done at the Sandwich Islands, and of Kekuanaoa the aged father of the young king ~~holding~~ on to his integrity, with Kaomaina also husband of the high chiefess who had charge at Honolulu when the ~~mon~~ Captain of the La Artimise made his injurious demonstration, there in 39; of Mr. Clark some years my colleague, now resigned, and of others, are very interesting. I may here state what may not have been known to you respecting the entering of Mr. Thurston in the Hawaiian campaign. When I had been accepted by the Prudential committee as the first preacher of the gospel offered them for the Sandwich Islands specifically, Dr. Worcester authorized me to select or nominate a good man to be associated with me ~~in~~ and

and I brought to his attention my class-mate at the Andover Theo. Sem. Asa Thurston; and he very readily consented to unite with me in the work of laying the foundation of Christian institutions in that new, dark, chaotic realm. He has probably finished his active service below, and now patiently waits for a loftier service above.

I cannot tell you how greatly I should have been delighted to have seen and heard the missionaries and the objects of their long continued solicitude who "stand fast in the Lord", as you saw and heard them on your tour.

Mr. Clark retiring, and the eloquent stripling Polynesian, Hiram W. Kekela, succeeding in my place as teacher of the first Church at Honolulu! that solemn ordination of him which the people speak of as the "anointing" of their "new teacher"; that thrilling "Farewell meeting" ~~which~~ at that "Stone Church" which I planned for native hands to finish, and was laboring to complete when Laplace dimmed his ~~shotless~~ guns at us, and when, at your suggestion, not my own, I left the field temporarily for a visit to this country.— That jewel, Judge John Ii, dug out of the rocks of Hawaii, in 1820, the juvenile, official spillet-ox-bearer of his majesty, Liholiho, (Kamehameha II,) with his rich tones, if over elegant diction, honest, earnest spirit, dignified reason and solid sense, responding before a civilized audience of 2500, to the Farewell address of the respected and loved Representative of the American Christian Public!— That friend of the cause of human salvation,

would not have been interested and delighted to have participated in such scenes and exercises as these? "What hath God wrought"?

The provision which you endeavored to make for retiring missionaries who have borne the heat and burden of the day, I should think would be very gratifying to them & their children, as it must tend to relieve or forestall anxiety in respect to the future.

The marked change in the policy of the Board made at their meeting in Buffalo 1847, in respect to their work at the Sandwich Islands, giving to missionaries then on the ground an prosecuting the missionary work, the possession of their homes and means of procuring in part their own support, inducing a permanency of residence, and the retaining of the missionary children on the field instead of sending laborers from this country to strengthen the forces there, a measure that precluded absentees from participating in any such advantages or any such inducements to become permanent residents there did not include even one who had returned to that field immediately after the death of my lamented companion in 1848. I had no home or inheritance there, or door of entrance into the missionary band, though the field was indeed open to me. Being only but two years and eighteen days younger than Mr. Thurston, though I have doubtless much better health, I cannot now be very con-

fidently, ~~be~~ expected to perform much more labor that will be remunerative, or availing for the support of myself or family. Though I feel able and desirous to preach as often as twice on the sabbath, as I do from time to time, ~~believing~~ But to be my proper vocation, yet, as the New England pulpit appears to be crowded, and many ministers of years, experience, worth, & sound doctrine, lie on their oars many of their sabbaths, because the missionary fire does not impel sufficiently large numbers of the young & strong, into the missionary work, in our own wide domain or in foreign lands, my opportunities for obtaining compensation for preaching are now fewer than formerly, though I still gain something from that source & something by my pen. Lately our School, managed chiefly by Mrs. B. has been less remunerative than formerly; all its Southern patronage having been cut off, and the prices of articles of living being greatly increased. ~~The~~ She having labored long & faithfully has been led to feel from her diminished strength the past year, that we ought not to rely on her much longer to sustain the burdens of a Boarding and Day School. We have no good foundation laid up in stock or or store . . . to meet our present necessities

or for years or months to come, nor affluent sisters, relatives or friends on whom to rely for our maintenance. Some half a dozen friends have on an average given me a hundred dollars each out of their abundance, but their kind liberality to one ought not to be expected to be repeated. I have mentioned facts enough to show you that though the great Benefactor says with comforting and encouraging truth, "Trust in the Lord and do good, & thou shalt dwell in the Land, & verily thou shalt be fed" — yet there is occasion for more solicitude or anxiety on our part, than seems to us desirable; & none the less because of my detachment from the Board. A letter of warm friendship and sympathy from our worthy & oft obliging friend, Hon. S. Williston, I have lately received, in which he kindly says, "It is my desire that the American Board pay you annually a proper sum towards your support; & I think they will, by and by?"

Should a similar feeling toward me be entertained by the Board or by personal friends at the Sandwich Islands or at home, or should I be thought worthy to share in some provision similar to that which is cheerfully made for retiring missionaries on our common field, then with gratitude to our friends and increased confidence in God, we may calmly wait for the fulfilment of his gracious promises through such human instrumentalities as he may choose to employ.

Whatever is done or omitted by others, I.

purpose as heretofore, to hold myself at God's disposal to do what I can to secure the speedy carrying out of the merciful & divine injunction applicable to Christ's servants now, "Go teach all nations".

May the Lord of the harvest abundantly bless the Board and its employees in all they accomplish or undertake, in faith, for the consummation of this foremost and best of all human enterprises.

I gladly comply with your advice to request the Rev. Chas. P. Bush to secure a lodging for us. I should be glad to see you here or elsewhere as may be most convenient to you, in accordance with your wishes, as expressed in you letter from sea.

My Dear Mrs. B. cordially unites with me in a grateful appreciation of your kind invitation and in affectionate regards to Mrs. Anderson and yourself.

Hoping to hear from you further, and to see and hear you soon, I remain, as ever,

Very truly,
Yours,
H. Bingham.

Rev. Hiram Bingham

New Haven Sep. 23. 1863.

Rec'd. Sep. 26.

His supposed letter
found in Pub. Cab.

Cost Mail

61

MR. AND MRS. BINCHAM'S

BOARDING AND DAY SCHOOL,

FOR YOUNG LADIES,

NO. 122 CROWN STREET,

NEW HAVEN, CONN.

The School year, of forty weeks, is divided into three terms.
The Summer Term of twelve weeks commences May 4.
The Fall Term of fourteen weeks commences Sept. 21.
The Winter Term of fourteen weeks commences Jan. 4.

TERMS FOR BOARDING PUPILS.

For an entire school year, Board and Tuition in the usual English Branches, and the Latin Language, with washing one dozen plain pieces per week, seat in church, fuel, and use of Piano,	$262.00
By the Term, Board and Tuition as above. Summer Term,	70.00
Fall and Winter Terms, each,	75.00
Seat in Church, per term,	2.00
Fuel, Fall and Winter Terms, each,	2.00
Washing—plain pieces per dozen,	.50
" Skirts, Muslins and Dresses, extra charge.	

TERMS FOR DAY SCHOLARS.

Tuition in Elementary English,	per term,	$9.00
" English and Elementary Latin,	"	10.00
" advanced English and Latin,	"	12.00
Fuel—Fall and Winter Terms, each,	"	.50

CHARGES FOR EXTRA BRANCHES.

Instruction in Music, on Piano or Guitar,	per term,	$15 to 18.00
" in Vocal Music,	"	12 to 15.00
" in French, or any foreign language,	"	10.00
" in Drawing,	"	5.00 to 8.00
" in Oil Painting,	"	10.00 to 15.00
" in Drawing and Painting in Water Colors,	"	8.00 to 10.00
Use of Piano, except for Boarders by the year,	"	4.00
Board and washing in vacation,	per week,	4.00

An advance of Forty Dollars for each Boarding Pupil is required to be paid at the commencement of each Term, and the balance of the Term Bill promptly at the close of the Term.

Tuition Bills for Day Scholars are payable at the middle of the Term.

COURSE OF STUDIES.

ELEMENTARY STUDIES.

Reading, Spelling, Writing, Arithmetic Mental and Written, Geography, United States History.

ADVANCED STUDIES.

Reading, Dictation, English Grammar, Arithmetic, Geography, Familiar Science, Latin, United States History, Physiology, Ancient Geography, Algebra, Natural Philosophy, Astronomy, General History, Rhetoric, Geometry, Physical Geography, History of France and England, Chemistry, Criticism of Cowper's Task, Logic, Mental and Moral Science, Ancient History, Composition.

STUDIES FOR THE LAST YEAR.

Geology, Mineralogy, Political Economy, Elements of Criticism, Science of Government, Natural Theology, Evidences of Christianity, Criticism of Paradise Lost, Butler's Analogy of Natural and Revealed Religion, Composition.

The course of Instruction is designed to afford to Young Ladies not only the opportunity for laying a good foundation for Scholarship, but for acquiring a thorough education.

Pupils can deviate from the order of the course of studies, if it is the wish of their parents or guardians.

Accomplished teachers are employed in the several departments, especially in the Modern Languages and Music.

Particular attention will be given to the manners and personal habits of the pupils, to their moral and religious education, their health, comforts, and general improvement.

Parents and Guardians are earnestly requested to have their children and wards punctual at the commencement of the term, and all the members of the school are expected to be present at the close of each term.

Each boarder is to provide herself with umbrella, overshoes, towels, and table napkins, and should have her name plainly marked on her articles.

No deduction is made for absence in term time, except on account of protracted illness. Pupils are charged only from the time they enter the school.

Bible Class lessons, exercises in Composition, Elocution, Penmanship, and taking notes of discourses heard, will receive some attention throughout the course.

A careful record will be kept of the attendance, deportment and scholarship of each pupil, designed to be read at the close of the terms, and forwarded to parents.

Those young ladies who complete the prescribed studies of the last year creditably, and to the satisfaction of their teachers, having pursued substantially the previous studies of the course here or elsewhere, will be entitled to a Diploma.

REFERENCES.

Prof. B. Silliman, . . New Haven.
Rev. Dr. E. W. Cleaveland, "
Rev. Dr. L. Bacon, "
Rev. E. Strong, "
James Brewster, Esq., "
Hawley Olmstead, LL.D., "
Pelatiah Perit, Esq., "
Gerard Hallock, Esq., "
Hon. S. Williston, E. Hampton, Ms.
S. C. Bemis, Esq., Springfield, Ms.
Messrs. M. & E. S. Chapin, (Massasoit House,) Springfield, Ms.
Gen. Wm. Williams, Norwich.
Rev. Dr. Budington, Brooklyn, N.Y.
Rev. S. Hubbell, N. Stonington.
Rev. H. J. Ludlow, Oswego, N. Y.
J. W. Bradley, Esq., 66 North Fourth Street, Philadelphia.
James Sparkman, Esq., 209 Pearl Street, New York.
Major T. W. Williams, N. London.
Augustus F. Pearce, Esq., 247 West 19th Street, New York.
J. B. Thomson, LL.D., 123 West 14th Street, New York.
Rev. Dr. J. J. Owen, 112 West 23d Street, New York.

For further particulars, address Rev. or Mrs. H. Bingham, New Haven, Conn.

Rev. H. Bingham

New Haven —

Rec'd. Sep. 26, 1863.

62

Crown Street Seminary

New Haven Dec 29. 1863

Rev. R. E. Anderson D.D. Sec. A.B.C.F.M.

Dear Brother,

I acknowledge the reception of your kind letter of the 21 inst. with the Hawaiian public Welcome to you as a representative visitor, by a native of the Islands, together with an ingenious metrical translation by Mr. Lyons, which you had the kindness to send to me for the purpose of inserting the proper punctuation in the native and verifying the correctness of the manuscript, or transcript, and for suggesting any correction of apparent "violations of native proprieties;" that I might notice.

I admire the native ode as a gem in Hawaiian literature. A happier introduction and close of a happier welcome I never witnessed. I have inserted the appropriate punctuation according to my conception of the true import of the original; but instead of correcting some half a dozen slight inaccuracies in your Daughter's manuscript or transcript, I have made a fair transcript avoiding what I call inaccuracies; for instance, "olé olé" should be olioli a duplicated ~~frequentative~~; "na

Write again soon. A.E.

komo" should be ua komo. "Na" should never be used in this relation, it is bad grammar & unintelligible, but ua is the separable prefix word and is sounded as if written in English wäh. "Oli" should be oli in the first line of the fourth stanza, a the printer made a mistake, not knowing the language so as to supply the dot over the tail of the letter. Missionary should be Misionary, & "keikā" should be keiki, and "E ia" should be Eia.

Mr. L. uses the word, "sire" three times, partly for the measure, partly for the sense, and partly for the rhyme, but in neither case gives us a truly corresponding rhyme. As the word intended to be translated by it, is a pronoun, and means the present personage, addressed, we may translate by any suitable noun meaning the same Being, as this friend, this guest, visitor, sire, father, benefactor &c. As you once called him father by translation, sire is very suitable.

The charming, loving word "aloha", which you so much admire, and in your address so accurately and forcibly translate, is used by the author of the ode fifteen times in this piece, but has not been translated by Mr. Lyons as a verb or noun by the word love or goodwill, and but once where it is used adverbially as "hui aloha pu" [affectionately united] or "in love united", or "united meet" &c.

You may think it presumption, or a work of supererogation for me to attempt to mend

the translation or make a new version; but having scanned the piece critically, & conceiving that I could do the author and the cause you are seeking to promote somewhat better justice, I have made the attempt and enclose for you the result, for better or for worse.

As there is considerable variation in form, it seems suitable for me to state, still further my reasons for the alteration, or new version. If you use either, you will of course take your choice.

In my apprehension the first line of the ode ending with the word "la" denoting generally something more or less distant in time or place, a word that occurs but once in the poem, instead of nei denoting something near or present in time or place, being used some five times in this sense in this piece, must be not a salutatory but a fine exclamatory introduction to the rejoicings and salutations that follow. Moreover the phrase "ke aloha la" is so different from the ordinary "aloha" at meeting or parting, and from the hortitory "e aloha" at the close of these stanzas, probably alludes admiringly to the benevolence that prompted or originated in a distant land the undertaking of so long a voyage to ascertain the fruits of missionary labors and promote their triumphs for the good of the Hawaiian people. Understanding the wife thus, I

to introduce him as exclaiming

"Wonderful that love sincere!" though Mr. L. makes it wholly salutatory.

"Hola" used in the second stanza, means either to run a ride, on land, or sail on water, or figuratively to speed, or succeed. Mr. L. translates it by "come" ~~without~~ a generic, which I retain and include also the more picturesque mode of sailing over the wide ocean — can perhaps get a preferable chime.

"Hui" in the second line of the third stanza, I think is more accurately translated "unite", or "are assembled" or meet, than by "would or not" &c. I choose "unite".

I see nothing in the third line of this stanza that requires the words "shout & ~~sing~~ cheer", though something in the place is admissible as connected with the fourth line. The sense I have given without them, and with a preferable chime, and no injustice to the author, and no boisterousness towards the thoughtful, paternal visitor, in the presence of God, even in his holy Temple.

In the fourth stanza your translator makes two distinct words palpably tautological and interposes "appear" as a needless idea. The first line is a ~~Finite~~ stipulation "Rejoice and sing together", so I retain the idea. The second line includes the brotherhood, all, of both sexes, supposed to be converted, or in covenant relation. The third, I think, means families. The word "kane" I do not remember to have seen before translated man or "men", for it means husband, male, or a male.

The line ~~with~~ which begins with this word "kane," may be rendered in various ways, thus,

1st Males, females and little ones.
2dly Husband, wife, and ién the child,
3dly Husbands wives and children two,
4dly Husbands wives and offspring all,
or 5th "Husbands wives and little ones".

I prefer the last as a fair translation, and as appropriately alluding to the family institution which the people have come to appreciate, as distinct from, an analogous to, the chief, and having a final word approximating to a convenient chime with the closing word of the stanza.

The directive "mai" in the first line of the fifth stanza, signifying "hither" or towards the speaker, Mr. Lyons omits or ~~replaces~~ by "kindly". This may be a more important word; but the idea of kindly is implied in the translation described, and is recognised explicitly in the close of my version of the stanza, as the ground of the grateful demonstration offered. As the "mai" belongs to a class of directives somewhat peculiar to the Polynesian dialects, I chose to translate it "hither", as purely Hawaiian & forcible, and filling the measure, (seven syllables I call it) though the native writer takes the liberty to make a little variations especially by the dissyllable "o-e," in the closing line of every stanza except the last. Enlightening the people in principles & doctrines rather than dictating their proceedings, I suppose was the missionary's work.

I have thus translated "ao" by "enlighten"; ~~teach or the same.~~

In the last stanza, the word "kokua" which Mr. Lyon translates "tribute" does not, I think here, if it ever does, mean eulogy, commendation or congratulation, but always to afford helpful cooperation or aid where help is needed for the accomplishment of something that might lag or fail without assistance. It strikes me that "succor" bring suggests this idea better than "tribute" bring. According to the simple Hawaiian philosophy, I think some aid to the missionary cause more generally, or your embassy specifically, is, by the verb ~~noun~~ "kokua", timely, appropriately, & emphatically, called for as the proper proof of their prosperous love or gratitude. If you think "tribute" suits the case as well, you can substitute it for "succor" in my version.

I do not see the need of "o'er and o'er", in the last stanza. It evidently is not the unceasing repetition of salutation or welcome that is insisted on. The last line discloses a remarkable departure from the local and limited reception of a welcome of a transient visitor so clear in the other stanzas, and looks away to a future, higher, and unending fellowship and love anticipated ~~anticipated~~ in a better world, & indicated by the strong adjective, "mau", [enduring.], So I would say

Love! goodwill! enduring love!

or, Love, goodwill, unceasing love.

I have not, dear Sir, lost my labor on this work, whatever others may think of it or do with it. I hope the reading of these pages will not prove lost labor, & that your "volume" may be somewhat enriched by my attempt at improvements in this article. And now with my cordial Aloha, as ever, Yours, H. Bingham.

Rev. Hiram Bingham
Honolulu
Dec. 29th 1863
Rec. Dec. 31st 1863
Ans. Jan. 11th 1864

ABC 19.1 v.18
Bingham, H.
63. A.L. to R. Anderson; 30 Dec 1863
64. Same; 8 April 1864
65. Same; 20 May 1864
65.1/2. Same; 15 March 1866
66. Same; 8 May 1866
67. A.L. to N.G. Clark; 2 Feb 1868
67.1/2. Same; 11 July 1868
THE HOUGHTON LIBRARY
68. Same; 6 Aug 1868

Crown Street Seminary

New Haven Dec. 30. 1863

Rev. R. Anderson D.D.
Sen Sec. A.B.C.F.M.
Boston

My Dear Brother,

Last evening I finished my review and version in English of the sweet little ode the native product of Waimea, where, in the retired wilderness, thirty three years ago Mr. Ruggles & myself and our families spent some months, partly for recruiting in a cooler climate, and partly for planting a new missionary station, with the hope of benefitting the inland population & testing the practicability of refreshing toil-worn missionaries without leaving the field.

I do not know whether you have the time or the inclination to scrutinize the niceties of the Hawaiian language enough to follow me through my review. But I think you will get

a higher conception of the merits of the ode itself if you have the time and patience to do so, & will not hesitate a moment longer, to give it a place in some form in your forth-coming-work. You will be amused I think to see that I have, as an experiment, furnished five renderings of a single line, all different from Mr. L's, and each as close to the author's meaning as Mr. L's. which I could endorse as a good rendering, though to me, the rendering of "kane" (husband or male,) by man or "men", was before unexampled. The word, "kane" in the ode, is in the singular number, but includes all the husbands in any way concerned in your reception. So the other nouns in the line are in form, singular, but more extensive in their scope.

Excuse this partial repetition: I took my pen this morning for another purpose, which you will permit me to accomplish.

I thank you, with a cordial Aloha, for the interest you take in my welfare and for the encouraging and gratifying hint in your brief letter which you gave me, of the progress so signally marked of a very kind enterprise that so opportunely promises to cheer my declining days, without diminishing your appropri-

I received this through Rev. D. Malloon Pattison.

ation to the support of your missionaries in the high places of the field, or to supply Bibles and gospel manna for the 200.000.000 of the destitute and dying heathen, whom the Board, I understand, has resolved and undertaken to evangelize with the hope or most hearty desire that all other missionary combinations or agencies on the Lord's side, will as speedily ~~this~~ and thoroughly supply the other 400.000.000*.

God speed this glorious enterprise!

This nation has now on its hands the work and duty of crushing the great rebellion, delivering the slaves of all rebels from their power to press them into the service of their hatred to revolt or and to perform harmless, unrequited labor; & may I not say, to give also, liberty and protection to all the unoffending inhabitants of my land? If this can be done in one year, there are reasons enough to show that it ought to be done in that time. If it ought to be done, and can be done in one year with no injustice to any class, who would prefer to make a ten years' work of it? Is it not better to finish it in one year, and then have the reign of peace, to recuperate; and all succeeding years or generations for an example

* received this through Rev. D. McWilliams Pattons.

4

prosperity? Ought our Government then to call for only one tenth of the resources needful to do only one tenth of the work this year! Wasteful, reckless economy! Let us do of this national work this year. Then let the loyal soldiers of Christ throughout Christendom rise at once as our loyal citizens rose when struck by the rebel-balls aimed at the flag of our country on Sumter, waving over Anderson & his gallant band. Let the true soldiers of Christ who have sworn allegiance to him put on the missionary harness, and go up to the greater work of suppressing the great antichristian Rebellion of Idolatry, wherever its hatred and deadly opposition to our Blessed Prince of Peace, still dares to show itself under the leadership of the prince of darkness. "The work, an duty" of evangelizing the unevangelized world is now upon the present generation of Christ's soldiers & their supporters. If it can be done in one generation, there are reasons enough to show that it ought to be done, in that time. If it ought to be done as Christ commands, and can be done as he gives ability and the needful aid, who, I ask would wish to spread the work over a score of decades of years, or several generations? If God's people will do simply what he claims of them to spread the knowledge of salvation by his dear Son, or in thirty, or even half of thirty years, who, with one faith in Christ's special promise to ~~be with~~ "Lo, I am with you always even unto the end of world", his propagators, of the gospel

who, I would ask, professing such faith could entertain a discouraging or depressing doubt that at the end of thirty years the Senior Secretaries of Faithful missionary Boards, or agents of associate Churches or favored angels from heaven, might on a visit to every foreign missionary field the world over, hear there with joy and thankful praise the voice of welcome and the shout of victory and see the redeemed region occupied with Christian Schools, & churches, and free and equitable self governments, analogous to, but excelling, what our Senior Secretary has heard and seen at the Hawaiian Islands, after the happy experiment made there under his own observation from the beginning, and mostly under his own supervision? I ask again what true friend of the Triumphant Redeemer could entertain a serious doubt of such a result.

Should we presume to ask our Government "how many thousands of men, how many scores of ships, how many millions of dollars ~~it~~ will it require to suppress the slave holders' Rebellion?" The Government might well reply, "We cannot tell precisely, but let every citizen hold him-

ady & his possessions in readiness for whatever the Government may need, and may rightfully demand and take beyond what may be voluntarily offered." Should the Government call for a little more than would be absolutely indispensable to secure the best results of their wise and comprehensive plans, to make the suppression of the rebellion of the highest service to the country & the whole world, who would blame them or question their sagacity, integrity or benevolence, especially if they should restore law, order, peace, protections and prosperity to the well doing at precisely the best time?

Let then the true Soldiers of Christ throughout Christendom, rise at once to carry the trumpets of his glorious gospel through the world, as the loyal citizens of our land rose, when roused by the thunder of Rebel cannon aimed at the flag of our Country, on Sumter waving over its defenders, Anderson and his gallant band; let all who owe and acknowledge allegiance to Christ, & Bible Christians devote themselves at his disposal for putting down the antichristian rebellion of idolatry, as well as every rebellion against lawful civil governments they which in part, at least, Christ purposes to govern the nations of earth.

P. S. April 27. 1864

I was prevented from finishing this letter though I added something to it, with which I new not tax your time to read, at present, circumstances having changed I will close this, and begin anew though I close more abruptly than is agreeable to me.

As ever very respectfully
and affectionately
Yours
H. Bingham

I have a letter begun for Mr. Gordon on my table ~~for Mr. Gordon~~ and one for yourself but with the closing of school and the necessary changes in our affairs have delayed. H. B.

Rev. A. Bingham

New Haven, Dec. 30. 1863.

Rec'd April 29. 1864.

Ans'd May 19

New Haven April 8. 1864.

Rev. R. Anderson D.D.
Sec. Sec. A B C F M. Boston

My Dear Brother,

Sometimes the first — are to be last. Your obliging letter of Feb. 26 and the enclosed list (~~as you doubtless know~~) of the noble array of Benefactors who spring to our assistance ~~as soon~~ will so much good will and reading as soon as they knew it was practicable, came duly to hand, as you doubtless know, and quite overwhelmed me.

During the latter half of February we were in special straits, having been required to vacate our premises, as the owner had concluded to commence then, the remodelling and modernizing the house to adapt it to the more elegant and comfortable accommodation of two private families.

We thus indulged the hope that we might be allowed to finish up our winter term there, but there was an understanding that if the owner should find it for his interest and should require it, we must leave in February; but we expected suitable notice that we might with

no avoidable inconvenience, send other premises, and make the needful changes for which scarcely one week's notice was given us, and that when the mercury stood at Zero to look up a house and remove to it. I was then strongly reminded of my son's overcoat by which warm filial affection had sought ~~to~~ earnestly to comfort me, had been providentially delayed.

In this struggle of ~~tracking~~ of removing we were all overtasked, & by the time we got fairly to go for the remainder of our Winter term, and the exercises of the school were resumed, I became considerably disabled by a severe inflammation of the periosteum between the knee and ancle, & Dr. Knight attributed my making on it, required the limb to be kept in a horizontal position and with tepid solution of sum. of Ammonia - till the inflammation subsided.

With the swollen limb resting in a chair, I noticed your suggestion ~~to~~ my letters of acknowledgment to all the generous donors to the Ministry fund, providing with so much good will to the missionary cause, so much friendliness to me, & tendering to the glory of the gracious Lord of the harvest, whose will, I trust it is, that the cause of a retiring pioneer missionary shall in no wise diminish the forces of the Board or the indispensable services of them labors on the far off missionary fields that demand them

you dear Sir, and Mr Gibson, who you say have been laboring over, and all who aided in establishing the Guard, or will aid in securing to me and mine its happily promised advantages, all have my hearty thanks & best wishes. Should my life be spared to enjoy its benefits for a few years all ~~will be~~ concerned will doubtless rejoice with us. Should I be soon taken away, my dear wife and children will derive little comparative advantage from it. As to the time when it will be available to me I have but begun inquiry.

My daughter Elizabeth who has struggled hard to sustain herself for the last 12 years has been quite ill the last winter at Hinsdale N.Y. I could not do more than to help her, or give her a home, but her sister Lydia has taken her under her wing for the present. She is now with her at Franklin Del Co. N.Y.

The friends of my dear wife in New Haven have as you informed me, are doing something for her that shall not depend on the continuance of my life. But I am not informed as to the extent of this succor -

April 27. It seems to me proper that I should inform you that we are not able to retain the use of the premises we now occupy, for the ensuing year or beyond the 1st of May another party having before we occupied it claimed the refusal of it after that period, & after some weeks we chose to claim it.

We have sought diligently to find a suitable substitute, and some days Mrs. B. & myself have walked from two to four miles in search of a house

but without means, — & we must vacate this house this week. We have been ~~[illegible]~~ better to suspend our school for the summer at least. We shall try to get Board if we can for a time.

May 5.

Dear Sir, Since this letter was commenced, we have again passed through the cares and fatigues of house hunting and removing our furniture the second time in three months, and storage for the most of it ~~without cost~~; with the hope of using it again in housekeeping, if we can ever have a home to live, and labor, for Christ's cause.

Will the discouragements which I have detailed apologize for my delay, to answer promptly your kind letter, which came out yet found me in a permanent boarding place. In all the trials, perplexities, cares, & anxieties of my whole life I have never been clouded since the middle of Feb. I ~~have~~ never saw ~~[illegible]~~ days from which I have seen ~~[illegible]~~ since, though in these days, there has been a clearly shining light on the other side of the cloud.

We ought to have learned before this to think we have in some measure, given the heart "The will of the Lord be done", for we know that what he ordains is best.

The Lord bless you Young and all who labor with you to extend the kingdom of Christ.

Very ~~respectfully~~ affectionately, Yours

H. Bingham

Mrs. B. unites in kindest regards to yourself and Mrs. L. — My cordial salutations to your associates & the Rev. Committee of the Board, & such of the Donors to the Seminary as may inquire after me.

Rev. Hiram Bingham
Northampton
Received
Rec'd. May 16, 1864

Rev. Hiram Bingham (sen.) 65

New Haven May 20. 1864.

Recd May 23.

New Haven May 20. 1864

Rev. R. Anderson D.D.
Sen. Sec. of the Board,

My Dear Brother,

Your kind note of the 17th inst. for which I thank came duly to hand answering my anxious inquiry as to the time when the kindly provided life annuity would begin to be available? I thank you moreover for forwarding my son's overcoat free of expense to me, which I

found and look at the Adams Express Office after receiving your letter. It is a nice (and well fitting garment, & I trust it will often remind one of the warm affection of my son far away among the heathen, and the kindness of Mrs. Anderson as the medium of communication between us who are so very far separated. —

You regret that the life annuity provided for me so kindly did not sooner begin to be available

Thom the 19th of June

I am glad you wish to be able ~~able~~ to make me a generous bequest, if the Lord has put silver and gold at your disposal, to meet my present emergency, increases my sense of obligation to you, & I gratefully accept the will for the deed, in connection with other proofs & tokens of your kindness & sympathy, equal to silver & gold.

I visited New York last week. I carried with me two letters of my acknowledgements to donors superscribed exactly in accordance with the copy of the list you sent me. & which had been "advertised" after the

letter carriers now failed to find "R. P. Buck Esq." & "C. R. Robert Esq., New York" — & were sent back to me from the Dead Letter Office, Washington. I satisfied myself that they were due to R. P. Buck, Esq. & C. R. Robert, Esq. (as) delivered them accordingly.

I saw Rev. Lee Trent at the meeting for the Boys & told him we thought of attending the Anniversaries at Boston — Mrs. B. for the first time for many years, being free from the cares of School, at the time of the May anniversaries, concluded to visit New York or Boston to attend them this season. Deo volente; we may come to Boston, early in the ensuing week, when, I understood both from Mr. Hill & Mr. Trent, the Anniversaries would then commence. — We are now taking Boys, at $5.00 per week, each; — about as low as we can obtain it here. Our daughters all urge us vehemently to visit them this summer. & will have a part of Rev. Jenny, if we do so. Sophia has just lost her son, Charles.

Mrs. B. joins in very kind remembrances to you & Mrs. Anderson

Cordially & Most truly Yours, H. Bingham

65½

Fair Haven. March
15. 1866

Rev. R. Anderson D.D.

Dear Brother,

My son and daughter have just left us for Hartford. Ct. He expects to reach Boston tomorrow with his new draft of a Missionary Brigandine, & a large portion of the manuscript of the History of the Morning Star ready for inspection.

During the days they have been with us as convalescents it appears to me they have performed

what would be deemed reasonable labor for two well men.

It appears to me that both work too hard for invalids.

I have taken some pains to bring him into contact with several capable advisers in regard to the model and the construction of the contemplated missionary vessel. I think he will be able to report progress that will gratify, if not surprise you.

I have not forgotten the privilege you allowed me of introducing

him to the Board and the public at Chicago, & thank you for it. It was to us a joyous hour, when I so fully received back alive my Isaac, who had been so nearly sacrificed on the Missionary altar.

I hope his health may be restored, and his precious life prolonged, that he may have many years of useful labor as a preacher and translator of the divine word, and greatly aid that great work that now demands the talent, wealth and strength, of the true friends

Christ now on the stage, the supplying of the destitute with Bibles and preachers of the gospel throughout all the nations of the earth.—

I have another child who I think would work well and successfully wherever the Divine Master may please to call her.

She has not told me this; much less has she authorized me to say what I have. But I have great confidence in her qualifications. — She is now Principal of the Ohio Fem. Coll. at College Hill — C. Lucy my second daughter,

who came from the Isthmus at seven years of age, has gone with her husband Rev. Chas. O. Reynolds and six children, to St. Augustine, Fla. to aid in evangelizing the rolled and re-claimed South.

She says of themselves that they are just as loyal as ever and a little more so; and of their congregation that it is twice as large as they ~~had~~ at first expected, though the place is ruled by rebel Roman Catholics. Hard Field!

I suppose you like to keep track of the Board's children, especially the active ones.

My own health is pretty good, my weight, 168 pounds, & I measure around the breast about two inches more than my six feet four inches. Son, My years are 76, and four (and a half months).

Men of our age must not expect many years or months, to finish up their work on earth —

I hope my children will live long, and do more and better than I have done & then rely on free grace, for their reward.

Very respectfully & Cordially
Yours,
H. C. Bingham

Rev. Heinz Bigelow

Fairhaven, Mar. 15, 1866.

Rec'd. Mar. 19, 1866

His Children,

Lydia B. Jr.

My salutations to your afflicted son Orlando

Fair Haven May 8. 1866

Rev. R. Anderson, D.D.
Sec. Sec. A. B. C. F. M.

My Dear Brother,
I received your note yesterday in New Haven, & take this early opportunity to reply. I would gladly send you Mr. Green's sketch of the life of Bartimeus Pacacki if I could lay my hand on it but at present I cannot. We have just removed our household goods, books &c. to a store room in New Haven.

But I am very confident Mr. Sergeant (of the Massachusetts Sunday School Union), can accommodate you, as the work is on their list of publications.

I received yesterday, from our precious Lydia the information that she has written you, for counsel, expressing a readiness to engage in the foreign missionary work, wherever that work can be found to claim her services, or to go wherever she is most needed, and work heartily according to her ability & an opportunity. That is a noble position. Let the Divine Master dispose of her as he sees best. I hope she may be assisted to form "the right" instead of "the wrong", guided by the safest and wisest ~~and perfect~~ counsels and considerations, & the truest regard to her well doing and well being. "What am I the says that I should ever form any acquaintance with God"? If she should form acceptance, I will hope that the care of the American Board & the wing of the Almighty will be over my dear youngest born.

Fraternally Yours

H. Bingham

Rev. Hiram Bingham
Honolulu
Sandwich Islands
Dec. 8, 1866.

Mrs. B. says she may tell you that there has been moved first times in her relation to her very unpleasant to have our habitation sold over her head, & we have been the cause of our being, as we will a school

Mrs. B. desires her kind regards to you & Mrs. A.

New Haven Ct. Feb. 2. 1868

Rev. N. G. Clark, Sec. A. B.

Boston,

My Dear Sir,

Your kind letter of the tenth ult. in which I thank you is before me. I delay a little to answer it that I might more fully meet your expressed wishes respecting my daughter's feelings as to joining her sister in her important School-enterprise, at Honolulu, now prospering. Though I thought I understood the case pretty well, I preferred to hear from her once more, knowing that she & Lydia had for sometime, had the subject under consideration, & now, having received the latest expression (of her views) I sent to one for a special purpose, I can give a more thorough report (of them).

To sum up this matter in few words, in answer to my enquiries of her

~~She writes me in a~~ as to the work the climate of the Islands, & her feelings in regard to devoting herself to the foreign work in Lydia's School-enterprise or elsewhere. She writes me "In more than one respect I am better in this country in warm weather than in winter. — Judging from the amount of hard labor that I have done and from the ~~correct~~ presentation of duties required in L's school, as an assisting teacher, I think I might be able to render myself very useful to L. I think I am more prudent of my health than I used to be, but cannot vouch for "my skill or fidelity in taking care of it" as it really ought to be whatever work I may do — ~~I am only pray that the issue of the matter under consideration~~. — — I feel that it would be to me a very great pleasure to work with darling Lydia in carrying out in the land of our birth what our sainted mother left unfinished — — My desires you know

have more or less always been to be a foreign missionary, willing to undergo any sacrifice for the sake of doing good as such — —
— — I have tried ever since I left, to view the matter carefully in anticipating the possibility of such a thing as is now actually pending. × × × ×
I earnestly pray that the issue of the matter ~~now~~ under consideration may result as shall be ~~best~~ for the best interest of Christ's Kingdom."

This is the substance of her answer to my inquiries. She is teaching in the Forest Hill Seminary, Rockford Ill., under Miss Sill, the Principal, who, I understand, favors her going to the Sandwich Islands, & may perhaps furnish information if desired.

Give yourself no uneasiness, dear Sir, about the promised papers, which may not come; I cannot myself name them.. If they were about Lord Bishop of Stanley, the Morning Star, Sandwich Islands, Chinese Bible circulation

I am glad to hear that Lord Beaconsfield has withdrawn from the Turkish Question. I hope it is "for good".

After a silence of about eight months regarding the Morning Star, I rejoice to hear that She has returned to Honolulu.

We long to hear particulars of the voyage — and of the late election at the Islands & hope the People have a voice.

B.

P. S.

Mrs. B. joins me in very kind wishes to yourself and Mrs. Clark.

H. B.

New Haven
March 2, 1868.

or any such matters spontaneously alluded to in our conversation — or any thing else you then suppose would interest me — & you can ~~with~~ easily recall the subject, I shall be glad to see them.

But you have a great work to do. Be not hindered or troubled a moment on this little matter

Rev. H. Bingham Sen.
Nest Hayers
Rec'd Mch 8. 1868.
Mch 7. 1868.

Whatever other propagandas of the gospel may do or fail to do let us as speedily as possible have at least one hundred Stations in the dark pine of China each with a power press and complete set of Electrotype plates of the Chinese Bible to flood that populous land of sinning with the light of Salvation, (and a Missionary Steamer to ply between San Francisco & the coast of China to carry missionaries & missionary supplies & bring back the products of that country to cover expenses of transportation. I have desired to write more fully on that point.

~~The Lord~~ bless you & your colaborers

Cordially, Yours, H. B. Bingham

Rev. Hiram Bingham

New Haven, July 11. 1868.

Rec'd July 13 67½

New Haven July 11. 1868

Rev. N. G. Clark

Sec. Am. Board,

Dear Brother,

Yours of yesterday is at hand, & I hasten to reply —

I have very recently received a letter from my Daughter Elisabeth, dated at Chicago. She is making farewell visits on the way to Union City (Mich.) Camillus, & Sangerfield (N.Y.) & New Haven (Ct.), proposing to reach here, about the 10th of aug. to spend a few weeks with us finishing

her preparations for her voyage and the probable remainder of her life-work, at the Sandwich Islands.

Whether she intends to leave the country, before the Meeting of the Am. Board, or not I am unable to say.

I think if she is with us near the time of the Meeting of the Board at Norwich, she would wish very much to attend it.

Should you write her soon, she would be glad to hear from you. Please ~~address~~ her at Union City, Mich. ~~as her~~ ~~your~~ till you hear from her, at least.

She anticipates the work with pleasure; & I think she will make herself both acceptable & useful. The people there take a very kind interest in my children.

Elisabeth's friends appear to be cordial in encouraging her to go, and prompt in helping her to an outfit. I trust she will somewhere find compensation for her labor, that provide her a living. Am glad you can give her a passage. She is a tolerably good accountant, & understands book-keeping by single entry. During her visit at New Haven, I hope to see her suitably "fitted"

in the art of Book keeping by Double Entry. — Lydia is a pretty good financier. But I hope, Emily will take the labor of keeping the Books of the Institution, while she is able to labor —

God has shown his wonderworking power in demolishing the old idolatrous system of religion, & establishing Christianity there, & is recently demonstrating his power to shake, or demolish their grand old mountains, or build them higher than heretofore or add to the number of the group of islands at pleasure. It is a shame to Christendom to officiously insisted on holding up, thus to abominable caricatures of Christianity to beguile & mislead the people.

Cordially yours, H. Bingham

Rev. H. Bingham

New Haven, Ct. Aug. 5, 1868.

Rec'd Aug. 6.

Rev. A. D. Clark,
Sec. &c.,
Boston

Dear Brother,

I send to your care today a letter for Miss C. O. Van Duzee, who I am glad to learn has, like my daughter, L., offered herself for the service of the Divine Master in the foreign field, & that you have taken her under your patronage & direction. I assure her, she need not ask or seek any better, from earth.

At the time of the meeting of the Board at Buffalo last fall, I met Miss Van Duzee

Father, and at his very solicitous urgent after the close of the meeting, I spent a week in his family, and I avail myself of the opportunity given me by Dr. Hancock, to plead the cause of Mormons before the public.

I wish, for a particular purpose, to say, I was interested much in the astronomical attainments of Pres. Young's two eldest Daughters, who were, like Professors of Astronomy, using their father's Splendid, monumental Telescope in the Buffalo Observatory; for the purpose of mapping the portions of the heavens, which few human eyes have ever surveyed.

They are also the other are

* The largest but one in this country

making wax flowers & fruits which help to show the versatility of their genius.—

If in any of your Schools in Asia, or any part of the Turkish Empire, you see a teacher of Astronomy, & can furnish a good Telescope, I would suggest that Miss Vandenzee, one of those sanctified, have the use of one, especially if some friend will give her at last a "Herschel's Telescope" or furnish the Station with one, where she may be located. She could make good use of it, to show ~~the pu~~ her pupils, wither the marvelous work of God, in distant space, not only to increase her influence in general, but help to induce the people morally

to love, obey, and adore our glorious Creator & Redeemer.

I presume a good solar microscope would also be much in showing the wonders of creation in regulated objects near at hand, and thus contribute more largely to the elevation of the people, and their admiration of your work among them —

I trust Miss C. A. C. will prove a very valuable acquisition to your forces in Turkey. May the Lord prosper her,

Please deliver, or forward my letter (enclosed to your care) to Miss "Van Duzee" and oblige,

Yours, very cordially,

J. C. Bingham

ABC 19.1 v.18

Bingham, Elizabeth K.

69. A.L. to N.G. Clark; 1 April 1868
70. Same; 20 April 1868
71. Same; 26 Feb 1869
72. Same; n.d.
73. A.L. to L.S. Ward; 25 Dec 1871

Bingham, Lydia

74. A.L. to R. Anderson; April 1866
75. Same; 16 May 1866
76. Same; 10 June 1866

THE HOUGHTON LIBRARY

Miss Lizzie R. Bingham
Rockford April 1. 1868.
Rec'd April 6.
Ans'd Apr. 7

Forest Hill Seminary.
Rockford. Ill. Apr. 1st 1868.

Rev. N. G. Clark.

Dear Friend

Early in Dec. last I rec'd a letter from my sister at Honolulu, informing me that the Sec. of the Hawaiian Board had proposed to her the idea of me being associated with her in her school. She then wrote to know if I felt I had missionary spirit sufficient to admit of my working with her on certain conditions which she then presented, stating also, that by the same mail she should send a letter to you asking if the Am. Board would be willing to defray my expenses to Honolulu provided, all things considered, it should seem advisable for me to join her.

I replied by return mail, to her offer

and queries I have been patiently waiting for weeks, yes months, to learn the answer from Boston. And will you please pardon me if I now appear to be growing somewhat impatient.

My Father informs me that he has had some correspondence with you upon this subject; and Miss Gill, who seems greatly interested in the matter of my going to the Islands, recently told me that she wrote to you concerning me, a month ago, and felt surprised to hear nothing from you in reply, as she had requested.

I trust you will not think it strange of me that for two or three reasons, I now write to ask if I may be allowed to know the present or probable decision respecting Sister's proposition or request.

The school year here, is rapidly drawing to its close, and if I am not to go to the Islands this coming summer or fall, I should like if possible, to make some arrangement with Miss Gill, for em-

ployment in her Seminary another year,
as I feel that I am homeless and must be
earning a livelihood in some way while I
have health & strength for it. The prospect
of a home with my married sister in Michigan
seems for a time at least, blighted, because
of the heavy pecuniary embarrassments of her
husband, and I'm daily striving to trust in
a merciful Heavenly Father for the future.
I love my work & home here where I came,
an entire stranger to every one, thro' my sister
Lydia's efforts; and if the Lord does not
need my humble services in the foreign
missionary work, I should feel grateful to
Him if He would permit me to continue
my labors for Him in this part of His vineyard.

Of course you will, I'm confident,
appreciate the above reason, for one of my
reasons for writing you. Another, perhaps
of not much less importance, is that some
of my friends are waiting for your decision,
for, if in the affirmative, they offer to
render me some assistance in the way

of means and expenditures, which of course is a matter of considerable consideration with one, who like me, has little or no capital to complete an outfit with.

I doubt not you are sufficiently acquainted with my views & feelings on the subject of laboring with my sister, or you would have probably written me on the subject if you had desired further more information. And you will it appear as though I was pressing the subject too much, if I earnestly solicit a reply to this letter as soon as expedient? For I feel, as already stated, that I must be shaping my plans for the future, in some way, which I am unable to do while in the present state of suspense.

With the request that you will pray for me that I may have just the right spirit to work for Christ wherever my lot may be assigned, I remain with kind remembrances to my Boston friends

Yours respectfully
Lizzie K. Bingham.

Miss Lizzie R. Bingham
Rockford, Apr. 20. 1868.
Rec'd Apr. 24 70
Aug. 21

Forest Hill Seminary.
Rockford Ill. Apr. 20th 1868

Rev. N. G. Clark

Dear Friend

Your reply of the 7th inst. was duly rec'd for which I thank you and would have acknowledged it before had circumstances permitted.

Can it be that I am to be granted the desire, which, from early childhood, has been the prominent one of my longing heart? Oh the indescribable emotion that overwhelmed me as I read your report of the decision of the Prudential Committee, for there was a mingling of joy with, not sadness but rather solemnity, as I felt the weight of responsibility resting more heavily upon me than before; and my cry was "undertake thou for me Oh Lord" as I felt my increasing weakness. And I am comforted with the blessed assurance that

He will grant me all needed strength and aid for the great work before me; the training of these native girls for Christ – for the eleven years' experience of teaching since I commenced it in 1852 has taught me that the training of the young both intellectually & spiritually is no light thing.

Yes indeed, I shall desire an interest in your prayers & best wishes for my success if I am permitted to go to the Islands; and even now it is a sweet thing to be remembered by my praying friends.

I also rejoice to hear of dear L's success & prosperity & I felt it could not be otherwise after making the sacrifice she did. I have not heard from her since the return of the M. S. but am daily looking for her reply to my letter accepting her conditional offer. I suppose the time of my going will depend somewhat upon her wishes as well as company. You did not state in

your letter, by what route the Prud. Committee designed to send me nor whether "the expenses to the Islands" will include my fare from Michigan to Boston & any part of my outfit, or only my expenses from Boston to Honolulu.

There seems to be a fair prospect now that nearly if not all my outfit will be provided for by friends in different places. I think two or three of my Brooklyn friends who cared for me for seven years after I came to the States with the hope that I would become a foreign missionary will render me some assistance now.

If I am to go via Cal. I suppose my baggage & furniture will be sent by around the Cape. L. advises me to procure a chamber set of furniture in B. as I could get it for much less than I can at H. especially if Mr. Ware will do by me as he has kindly done by missionaries.

As for company to the Islands, I have little or no opportunity to know of any

and shall feel obliged to you if you will give me any information.
Indeed I should not hesitate very much to go alone if necessary tho' it would be much pleasanter to have agreeable companions for so long a trip.

I should prefer to go from Boston as my honored parents embarked from there, and my brother & his wife both times; and my sister. And unless L's next communications should seem to hasten the time of my going I would rather not go till autumn thus affording me the summer months for recruiting and for necessary preparations.

Hoping to hear from you again when you can make it convenient to give me the desired information.

I remain yours respectfully
Lizzie K. Bingham

Miss E. R. Bingham.
Honolulu, Feb. 26. 1869.
Rec'd April 26 1869

Home Sweet Home.

Honolulu Sand. Isls. Feb. 26 '69

Rev. N. G. Clark.

Dear Friend

I have not forgotten your request that I should report myself, and now if I may only write to you as a personal friend and not as the Sec. of so august a body as the Am. Board, I can in my simple style give you a few details of the work upon which I have been permitted to enter since few years.

By my date a part of my story is told for by it, you will naturally infer that my home is a pleasant one to me. And so indeed it has been to me since the hour I entered it: at noon of Sab. Jan. 10th, nearly seven weeks ago. True, it is humble & unpretending in its structure, inconvenient in some respects, and too old & dilapidated in some of its parts. Still by the skillful taste & indomitable perseverance of sister Lydia it has been

made to assume such an air of comfort, order and neatness that I feel quite happy in the feeling that it is my home. And sincerely that but I have thus far been happy in assisting in the great work there is to be performed in such an Institution like this. Fortunately for me, English is taught in the school thus enabling me to enter the earlier upon school duties, tho' I am striving to learn the language so familiar to all the pupils. I hope to acquire it tolerably well before two years residence on the Islands. This is my fifth week of school labor, for I was allowed two weeks to rally from the effects of seasickness & loss of appetite which annoyed me exceedingly most of the time from Panama to this port, especially the eighteen days on the Pacific Ocean. I was very thin & I imagine some one rather fearful lest I had erred in deciding to come & undertake the labors of so onerous a position as teacher in this Sem. But, thanks to a merciful Father, although I looked so thin & felt so forlorn, weighing only 103 lbs, when I arrived, I have been

steadily gaining in strength & flesh altho' tax'd by receiving numerous calls, accepting invitations to dine & sup and also entering upon my new labors under rather trying circumstances. In six weeks gained 3 lbs. Possibly I may yet become as hale & hearty as the Mss. Judd, Thurston, Armstrong & Chamberlain, tho' rather doubtful.

I received a most cordial welcome from a large circle of old & new friends as my American friends would have thought could they have looked in upon a lively company of some twenty who took us so completely by surprise on the evening of the 21st ult. that their pleasure in giving me a welcome back to my native land in this manner was all the more enhanced; for it seems the matter had been talked of for weeks & yet neither sister nor brother in his wife had suspected it. While we were in the school room in the rear building attending evening worship at 6½ our 1st building thro' the aid of our assistant teacher, Miss Flayman who was let into the secret, was

taken possession of & the parlors brilliantly lighted & beautifully decorated with flowers, while the dining room table was loaded with various dainties for the occasion refreshments tea, coffee, sugar, canned fruits &c were also donated to the school. I was presented with a richly gilt-bound Hawaiian Testament. It was pleasant to see among the happy throng, some who had been pupils laborers with my precious Mother & beloved Father as Dr. & Mrs. Judd & Mrs. Thurston. Nearly all present that could recall the benefactors of this school & took great pleasure in taking a general survey of the premises. And I can assure you it was no less a pleasure to us to feel, that, altho' so late in the week as Friday eve, the premises even to the girls' apartments were in order. The third story of the rear building (previously open) has been so nicely fitted up for the little girls' dormitory, by means afforded from benevolent ones here & in the Essex St. Sec. in Boston, was to the guests an interesting sight as they saw the sixteen little sleepers

in these little cottages. How I wish these Boston benefactors could also have a sight of that stony so muddy the habitation of dirt, unmolested spiders, roaches, mice & discomfort generally, for surely they would feel more than ever that it is more blessed to give than to receive.

So you see that my annual here was of no small cost; nor have the natives been unmindful for some have called to see me expressing their emotions in various ways, some in select terms as they kissed my hand & others by slipping into it a silver bit, and others by waiting on me. Never was a queen more proud of her royal visitors than I am of mine tho as I was of dusted & beloved missionary parents & on heathen ground. And to think that after many years of longing and waiting, a kind Providence has at length permitted me to enter upon the blessed work these noble parents commenced almost half a century ago — how could I be else than happy? Yes I am truly happy & I earn-

estly hope there may never be any cause for regret on the part of the dear one who invited me to share this great & responsible work with them and of those who bore my expenses hither as well as of those who so kindly aided me in my outfit. The school in the whole is a pleasant one numbering last week thirty six boarders & about twelve day scholars, which is nearly the full complement of boarders with the present accommodations. We do need a much larger & more convenient building for since we shall have to refuse applicants for want of room, as the school is rapidly acquiring a high reputation. And had we the wonderful faith of Muller we should probably soon see in answer to our petitions a stream of funds pouring in for that object. I do believe that in time such a desirable building will be erected for I feel that the Lord has a great work yet to be accomplished here & He will provide for it but the time now appears quite in the distant future. Truly the prosperity attending the enterprise

thus far has been peculiarly wonderful: & when it shall be as wonderfully prospered in spiritual things Oh how much more shall our hearts rejoice than they now do.

"28." If I write long letters I have to do so by making several dates & as I have much I should like to tell you I fear I shall be for having more than two dates in the letter. Oh how I wish I could report something very cheering in regard to the spiritual condition of our Sem. but as yet we see but very little of that which we so long to see — an earnest seeking for the soul's salvation. Still it is gratifying to observe a willingness on the part of most the pupils to listen to religious instruction & also to see their increasing quiet behavior at church services. (And here I would add that I am astonished as well as pained to see how restless & noisy the native congregation is in the Stone Ch. and I cannot wonder at the difficulty we have in training our girls to quiet behavior, when the example is so bad.)

Some of our older girls came out of the Catholic schools. One of them, a high school-ess was nearly, if not quite, convinced of their faith. Somewhat to the alarm of her protestant friends. She keeps quiet enough upon that subject in our presence but she has more than once been a source of trial to us by her careless behaviour as a scholar, taking some advantage no doubt of her rank, which of course is trying for us. Yet she seems easily wrought upon by certain methods; as when told a fortnight since that her daily sister Mrs. Gov. Dominis would have to be informed of her annoying performances, she begged not to have that informed & promised to mend her ways; and she has done much better. But oh that we might see some indication that the Spirit was striving with her proud and sinful heart. She is certain to be a terribly good scholar in English, tho' not as brilliant & intelligent as her sister Mrs. D. who might well vie with many an American lady. One of our girls is to unite with Mr Forbes' church at the next communion, perhaps. ~~has my consent~~ This is really one of the most faithful & reliable girls we have tho' not as quick motioned & bright as some. She is the elder of three sisters, one of them

left us last week under trying circumstances. For it is feared she has that terrible disease (Chinese Leprosy.) which is destroying some of this poor people. Ellen is a bright, interesting scholar of fourteen years & should it prove that she is a leper & must be shut away from friends & community, it will be very, very sad. Oh that it may drive her to the Great Physician that He may heal her of her soul's leprosy and make her His own dear child.

Mar. 3d. Since my last date our hearts and hands have been unusually full of care and anxieties, for some illness has entered our circle which seemed to be so well & happy. In the room adjoining mine I hear while writing, the groans of the young Chinese who is suffering with Diphtheria & with symptoms of Typhoid, while in the next building (the binding.) two women, and a very interesting girl of ten, are very ill with ~~Diphtheria~~ Scarlatina. And dear Clara has been quite ill with another of her attacks this rallying we trust. We are pained to

see how she is wasting in strength by complicated diseases wh. Dr. Stangeness is striving to arrest. The ten weeks' trials last summer at Apaiang were too much for her, and it does not seem as tho' she could possibly go again the rough-trip of the M.I. Of course with three three sick ones our labors are increased, while our solicitude for the others is greater but more come down with this fearful disease, which is becoming quite prevalent among whites & natives. Some deaths already; and tho' scarlet fever has never been at the Islands, some of these severe cases have a fever & rash so similar to it, that it seems as tho' it must be scarlet fever. We have had a very dry but cool winter wh may have something to do with the "great impurities in the air & water" of wh the Doctors speak as a cause of some of the sickness. We had hoped to escape & yet why should our school especially be exempt while others are being afflicted? Oh that health, strength & patience may be granted as teachers to pass safely thro' whatever

may be in store for us the coming week.
a 5. The invalids are improving & no
new cases as yet in the school. Truly we
ought to be very thankful that our Heavenly
Father is so merciful to us. This morning one
of our former missionary families is in sorrow
because of the death of one of its circle, for
Mr. Hildebrand son-in-law of Rev. Mr. Bishop
has passed from his long & acute sufferings
to his eternal home, leaving a widow & two
little daughters, one of whom has been quite ill
with diphtheria. A sad household indeed.
Does it not seem as tho' these repeated warn-
ings to be prepared for death would have
some effect upon the careless & indifferent?
But religious life seems at present to be at
a low ebb in our city except in a few instances.
Perhaps you will be pleased to know that
the day, Feb. 24., set apart for prayer for all
institutions of learning, was not forgotten here.
United services were held in Mr. Forbes'
church where a few members of the two
native churches & their pastors, with Revs.
Smith, Bogue & Bingham & some native

ministers met to consult & pray earnestly for our schools. This number was greatly increased by the presence of the Kaumakapili school nearly 200, and our school's ~~was~~ presence was a grateful surprise to Mr Forbes. The exercises were called very interesting for I could understand but precious little. The first hour of school, sister devoted to talking to the girls instead of hearing recitations & they appeared attentive & seemed quite affected. She also read to them some extracts from the Advancer missionary paper: which paper has interested us exceedingly. I rejoice to hear that the ladies of the Interior are so earnest on the subject of missions. I hoped to see some names from Rockford. Surely some of them must have been present there.

As Lydia was reading the paper one night to H. C. & myself, she remarked "I do not see why we cannot be ranked among the members sent out! Must we stand out in the cold because the Board do not really support us?" But as she finished reading the list imagine our grateful surprise to find not only her name but mine also. Indeed we love to feel that we are doing missionary work for such it really is, & that the Am. Board have more than common interest in our labors, especially as we are laboring on premises belonging to it & also

in a field one so wholly occupied by its missionaries. Were we not indeed sent out by the Board, transported as we were at their expense?

And I hope we may sometimes be favored with a word of cheer & counsel from some one of the kind Officers while we in turn will strive to report the progress of our work.

Sister will try to write something to enclose in my letter & perhaps then her ready pen you can learn more in a few lines of the real condition of the school than I have given in these many pages. I do not pretend to equal her in anything unless it be in patience & mathematics, and sometimes I wonder I ever consented to come & labor with her. Only my desired love for her & an earnest desire to be in missionary work the made me think of joining her in her work. And I feel as tho' the Lord had smiled upon such a proposition from the commencement — so abundantly providing means for a comfortable outfit & transportation, granting

me a prosperous voyage despite its discomforts and allowing me two months residence here without one really sick day since my arrival. Oh that I may be successful in the great work I have undertaken.

We have in the school nine missionary daughters, seven in the family & some of them are growing most very interesting as they show improvement in work & study. Oh that they may be trained to be true missionaries themselves. And we have some little half caste Chinese girls who are bright girls & whom we earnestly hope may remain in our school for years. And we have a pure native about six or seven, who is here at the expense of the Government who took her from her foster parents who have charge of the Lepers' Hospital on Molokai, lest she might contract the fearful disease. She seems perfectly healthy & is developing into a very intelligent child. There was something about her appearance that attracted my attention the very first day & from that time to this I

have felt a peculiar interest in the child. Fisher has named her Fanny but I often speak of her as "our Topsy" she is so full of life, oddities & emotion. Very imitative & desirous to learn; and may be called quite amiable. Even when tears have been caused, she will smile so pleasantly as she promises to do better in future. I earnestly hope she may continue for years here & grow to be an efficient christian woman, perhaps a foreign missionary. It is of the little ones that we have most hopes than of those older ones whose old & undesirable habits are difficult things to break up.

But I am troubling you with more to peruse than I ought to, when your time is so fully occupied. Please excuse it. I presume you have heard from Mr. Hall who settled for my passage from San Francisco to this port, and thro' whom I have made payment for the residue of my bills contracted at the Mission House last spring before the sailing of the Polar.

It will take half if not more of my first year's salary to pay my freight & duty bills. But if all my effects get there in safety I shall be thankful. My furniture came tolerably well tho' it was feared the mirror was badly injured. The mattress & some of the bedding were somewhat damaged. I have a very pleasant room & my furniture, the gift of my Brooklyn friends, adds much to the looks and comfort of it, tho' some of the articles are not quite such as I might have chosen. And now kind friend, if you after perusing this letter think it is worth it will you please allow Mrs. Anderson the perusal of it that she may have some idea of my first impressions. With kind remembrance to enquiring friends & the desire that they would pray earnestly for us & our school

I remain as ever

Yours affectionately

E. K. Bingham.

Rev. N. G. Clark

Dear Sir

Did I understand you when you were here that the W. B. M. intended doing something for me or the school? Such was the impression I gathered from you and a remark in Dr. G.'s letter to H. but since no such remittance has been sent I conclude there must have been some mistake.

Please excuse great haste & believe me yours truly

Lizzie K. B.

Miss L. K. Bingham.
Rec'd Oct. 15, 1870.

Ans Nov. 2

Honolulu. Dec. 25. 1871

Mr. L. S. Ward

Dear Sir

"A merry Christmas" to you with the many loved ones across the waters. Many have been the "merry wishes" exchanged here since the very early day showing that the day is well remembered here; and every one of our household of forty five have received tokens of kindly remembrance. This being Lester's birthday she of course is doubly remembered.

I'm sure you would have enjoyed the sight this morning as we all gathered in the parlors to receive from the "big, big bundle."
And how I wish you could see our pleasant home which grows more lovely every year and of which we are growing very fond although our incessant cares & labors make us look then and careworn. The care of such a place & of forty one boarders is no small one I can assure you but we are hoping our labors are not in vain.

For the past ten months there have been four of us to labor as teachers, but now - with the fourth one - Miss A. McCully - who was a fellow voyager here with Geo. Clark, is to leave us; and in April the third teacher who commenced work here with me three years ago, expects to return to her home in England.
What we shall do to fill the place of one whose services have been so invaluable as have been Miss Flaxman's, is a source of anxiety to us.
Perhaps you may know of some missionary spirit willing to be self denying - ready with the scissors and needle as most of the girls are learning to make their own clothing - has some knowledge of vocal and instrumental music - with good discipline powers, who can fill this vacancy. We have been corresponding on the subject for months & have not yet succeeded as either aged parents or a lover or something else have stood in the way.
Pray for us dear friend that our operations may not be seriously hampered or suspended for want of efficient helpers. $ 6. per week & board is all the school can yet afford to pay good teachers.

But I must hasten to a close as the mail
with soon leaves. Please forward the enclosed to Miss V. D.
when Does Mr. B. still negotiate for periodicals? We
should like the "Harper's Weekly" for another year
and L.'s subscription renewed for the Scribner's.
We like the new stove very much tho' disap
pointed that no reservoir came with it wh was
one of the objects in ordering that kind.

Some of us are daily looking for the
Morning Star hoping soon to see the loved ones.

With kind remembrance to friends

I remain Yrs aff'y

Lizzie K. Bingham

Dec. 25. 1891

Miss Lizzie K. Brigham

Jan. 20. 1892

Mr. Chapin ✓
Dr. Clark ✓

Return this to me
— N. G. C —

Miss Lydia Bingham.
College Hill, April 1866.
Rec'd May 3, 74
Ans. May 3, 1866.

College Hill, April 1866.

Dr. Anderson.

Dear Sir.

It is a pleasant thought to me as I write your name, that I am not addressing a stranger, who knows naught of me nor my kindred, but that I come to one who for many years knew my honored Father, & the now sainted Mother. To one, who for the last ten years has been acquainted with, and interested in the career of my missionary brother. Thus to one so long the friend & adviser of my parents & brother, I come seeking counsel and direction.

Child of missionaries and born on heathen shores as I was, it is not strange that from my earliest years my mind should have often turned to the great subject of Missions, and that the question has often been brought

home to my own heart, "is there not a work for me to do among the heathen"? During the first few years that followed my conversion, (I was fifteen when I hoped I had found Christ) there was, I think, a longing of heart, and a settled purpose to go to the foreign field. When I left school, at nineteen, it seemed necessary that I should teach. And from that day to this, almost twelve years, with but one short interval, there has always been a door open to me, and plenty of work to do. The kind hand of the Lord has seemed to be with me, giving me success & much joy in my life as a teacher. So plainly did Providence seem to lead me to this & that place, that I trusted I was in the path of duty.

Yet during these years often has the early resolve recurred to my thoughts. I have felt my soul was not at rest. The Savior's voice still lingered in my ears, "Go teach all nations."

Since my brother's return last Fall, he has spoken much of the need of teachers at the Sandwich Islands, and his

wife has earnestly presented the claims of the Hawaiian women for some one to help them in preparations to be in their turn missionaries. They have desired that I should return with them to Honolulu. At the same time my Father has not felt that the greatest need of laborers was there, has not regarded <u>that</u> as real missionary ground. For my own part I am at a loss to know what is best, what is <u>duty</u>, therefore I write, asking you who are so largely acquainted with the wants of the great field, to give me your advice. After an almost daily consideration of the subject through the winter, I have come to feel, as I trust, a willingness to go wherever I am needed most. If I am not deceived in my own heart, there is one desire there stronger than any other, to do <u>just</u> <u>what</u> the Lord would have me do. It is now my earnest effort to learn what this is, and as He is pleased sometimes to make known His will through the agency of His servants, he may direct you as to what word of encouragement & counsel to give me.

I have an interesting work even here, in this large school, many

many opportunities for doing good. And for the third time there comes to me an urgent call to take the place of Preceptress in the Cooperstown Seminary N. Y. In either place I could work heartily & happily if I knew it was where God wants me to be.

When it may be convenient for you to write, any assistance in helping me to choose the right path from the wrong will be gratefully received.

Respectfully yours,

Lydia Bingham

May 16th 1866.

Dr. Anderson.

Dear Sir.

Your kind letter was received last-week. A copy of the same I sent to my father, and am looking daily for a reply from him. When this is received I hope to be able to write more fully in answer to your favor of May 3rd. Meanwhile you will please excuse my delay.

With much esteem

your friend

L. Bingham.

Miss L. Bingham,
College Hill, May 16. 1866.
Rec'd. May 21.

Ans'd. May 21

Miss Lydia Bingham

College Hill. June 10th 1866.

Dr. Anderson. Rec'd June 14

Dear Sir. Ans. June 19

✓ Pd Rec'd

Since the reception of your letter of May - I have regarded the question of my going to the Sandwich Is. as about settled, but having previously conferred so fully with my father concerning my future course, I was anxious to have him see your letter, and to learn how his own views were affected by the counsels of one whose judgment he has so long respected. His letter, sometime looked for, came to hand a few days since, expressing a more ready concurrence in the plan of my going to Honolulu than he has formerly given. Having as I trust come prayerfully and honestly to the resolution of going wherever the Lord should call me, I do not feel that I can now disregard the indications of Providence which seem to mark Honolulu as the place whither the Lord leads. I am as one who has put his hand to the plow and dare not look back. Yet I do not go forward without

many shrinkings, much trembling. I am giving up work to which I have been long accustomed, in which I have had some success, and am going to that which in some sense is entirely new, & wherein I may be altogether unsuccessful. I feel sadly deficient in many of the qualifications requisite for such work as that among the native women. Naturally retiring, I lack a certain go-a-head itiveness which I think must be essential in starting a new enterprise. I am better qualified to be a follower where others lead, than to be a leader. When the path is marked out I think I have courage and a good degree of perseverance to go on. At Honolulu, as I understand it, a new school is to be started; one must begin at the foundation and build. I do not know how I should succeed in work of this kind.

It has been a matter of surprise to me that among the many missionary children who have grown up on the Islands, who have a thorough command of the language, who are well acquainted with that people, there are none who are

ready to do just the work needed there. Indeed it has seemed that I should be an intruder, that some one would yet be found on the ground better adapted to fill such a post than I.

On the other hand, I remember how dear were those native women to my mother, how she longed to toil even till death among them, and having now the strength which was wanting to her in the last years of her life, I would fain consecrate it to a cause she cherished so devotedly, and if possible carry on her work. Nor am I unmindful of that point of which you kindly make mention, "the confidence and affection of the children of those who so greatly loved my honored father." If then it is still your opinion that I "ought to return to the Islands" I shall hold myself ready to go, and shall be grateful to the Board for such assistance as they may render in helping me to reach the Islands. And very much shall I need, and desire their Christian sympathies & their earnest prayers that God may bless me in my work—

The way seems sometimes dark—and the going forth under the uncertainties

which attend the step, truly an act of faith. Very weak & faint I feel in myself, but One above says most graciously "Be strong & of a good courage, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest." So how many fainting, sinking hearts, have these words brought comfort, and may I not rest in them and take courage? —

My address for the next two or three weeks will be Union City, Mich. Care of Wm. S. Moseley.

With respect Yours
Lydia Bingham

ABC 19.1 v.18
Bingham, Lydia
77. A.L. to N.G. Clark; 2 Aug 1867
78. Same; 30 Oct 1867
79. Same; 3 April 1868
80. Same; 9 May 1868
81. A.L. to C. Hutchins; 27 Sept 1870
82. A.L. to N.G. Clark; 25 Sept 1870
83. Same; 1 Nov 1871
THE HOUGHTON LIBRARY
84. Same; 11 March 1872

63-83

Miss Lydia Bingham '77

Honolulu Aug. 2nd 1867.

Rev. Dr. Clark. Rec'd Sep. 21.

Ans Oct. 14

My dear Sir. Ack Oct. 14

Among the kind goodbyes received that 12th of Nov. as I stood on the deck of the Morning Star about to sail to a distant land, none was kinder than yours; none more gratefully remembered. With it I remember also that you kindly asked me to write giving you some report of my work. So little have I accomplished as yet, that I should not feel it was lawful to take your time to listen to me, if I did not greatly desire through you to express my thanks to the American Board for their generous kindness in giving me free passage in the Children's Ship to this land of my birth, chosen land of my sainted Mother's toils, & of my honored father's manhood's work-

And finding myself more and more engaged in the work opening up before me I am anxious even at this early day to do and say all I can to quicken your own interest it, and to solicit your continued remembrance. Through Dr. Gulick you have heard how I began soon after my arrival to do something, beginning with the little family school which his self sacrificing wife, burdened with many cares had nobly started, through her great desire to do something for this poor people. I was sadly deficient in the language, but the girls here had considerable knowledge of English, and thus it was I could so soon begin hearing their simple lessons in Colburn, Geography & Spelling. And signs were a great help to me in teaching them that I should expect careful attention to keeping themselves tidy and clean. But this ignorance of the vernacular for a time greatly depressed me, and led

me to feel that I had perhaps made a mistake in beginning a new work at my age when it was all the more difficult to acquire a foreign tongue. Yet I gave up the dear school in America because conscience was ever urging me to engage in missionary work, and amid all the discouragements and trials of the past few months I have had some happiness in thinking that I made the sacrifices which duty seemed to demand, and engaged in that work to which I would fain trust I was led by our Heavenly Father's guiding hand. I am daily understanding more and more what imperative need there was of a boarding school for native girls and half castes in Honolulu. While the protestant community slumbered, & dreamed what might be done, the Catholics, Reformed and unreformed, were zealously doing with their might; putting up large buildings in most desirable localities, making attractive surroundings and armed

with strong forces of teachers & helpers were gathering in full & flourishing schools. Opposed to all this was only the little school of Mrs. Gulick who with her indefatigable husband was in true earnest also that something should be done. The great cause of female education will owe much to them as the best friends of its welfare, before others were fully awake to the necessities of the hour. I hope that new friends are being raised up now, & that the community will before long do what they ought to sow good seed that they may reap harvests of joy and blessedness in the future. Yet I fear they will not seasonably enough come forward to the support of the enterprise, and I am longing to enlist sympathies of friends at home. I have heard through Dr. G. that negociations have just been completed in the States between the Board and Mr. Clark the owner of part of the premises occupied by the school, whereby he (Dr G.) was to have the occupancy thereof without

himself paying rent. But he generously consents to occupy elsewhere that the school may have sufficient room by the keeping together the two places, the Clark premises & those belonging to the Hav. Board. I shall pay the rent therefore, myself for the present, but it seems to me eminently desirable that the place be owned by the School, and if my own means were sufficient my interest in the matter is such that I should buy it. If Mr. Peabody only knew what good three or four thousand dollars w'd do here I am sure he would send them forthwith. When I hear of the ample means of the English Davenport Sisterhood to make their school attractive, is it strange that I sigh and am heavy hearted over the poor little purse from which not a dollar can be taken without putting the question

over and over as to whether it is wise to make the outlay? I will try to have faith, and if the Lord intends this school to be a blessing in the land, He will not suffer it to fail through lack of funds. The gold & silver of the earth are His. I have had the great pleasure of visiting the Waialua School, and was present at their fine examination of some sixty one pupils. When the day comes that there is anything like such a successful presentation of what has been accomplished in the Kawaiahao Seminary I shall delight to write you fully about it, if I may still have the privilege (who am not a missionary of the A.B.C.F.M.) of coming to you with the history of my work. My Father's long connection with the Board, & my brother's share in your counsels & sympathies lead me often to feel that I have a share also in your favor & kind good will,

and what the Board has already done for me leaves me no room to doubt it.

Will you aid me still by counsel & prayers even if it be beyond your province as you may view the question, to give aid in dollars & cents. The "you" in the last clause is plural. And Dr. Clark will pardon me that I have seemed to be writing sometimes to himself personally & sometimes, to address the A.B.C.F.M.

May I ask you Sir, to be good enough to hand the enclosed letter to Mr. Ward?

With very kind regards to Mrs. C. whose sweet smile, it is a joy to remember, & whom my sister Clara so greatly loves, and to yourself whose kindness to my brother endears you to us all,

I remain respectfully Yours.

Lydia Bingham.

I find on repersusal of my letter that a mistake is made in saying it was only

Mrs. G's boarding school which was the what Protestants had undertaken. Good, faithful Miss Ogden was also engaged in the same work - and it is far from justice not to make mention of her efforts. Her school is somewhat out of the town, and my thoughts while writing were more upon what had been done or not done in the city proper. Nor have I told you how the Haw. Board voted an appropriation of $1000 for repairs on the old printing house that it might be put into good condition for the school. But I think you have heard this from their Secretary. I had thought not to go so far this time as to ask whether the American Board would not consider the question of buying the Clark property, but I can not dispatch my letter without throwing out the expression of such a desire in my heart. Will you be able to make something of an exception to your usual practice in this case? — I know you feel this year especially, that the receipts from the Churches will not authorize more outlays than are absolutely necessary, but another year may not the question come up for consideration?

L.B.

May I take the liberty to enclose a letter to Mr. Clark

Miss Lydia Bingham,

78

Kawaiahao Seminary.
Honolulu. Oct. 30th 1867.

Dr. Clark, Rec'd. Dec. 4.

Dear Sir: Ack'd Feb. 20.

There is another longing in my heart, & a request on my lips in behalf of this school. It is growing upon my hands in numbers and in work, and I need another helper. Who should I think of more naturally than my sister Elisabeth? She would gladly come I believe if she had the means to bring her out. May I not come to the Board with this new want, and ask them to help in the matter? The third M. Star is not ready yet to follow in the wake of the two that have crossed the Pacific, but without waiting for a missionary ship to send her in, will not the Board feel that they can find her passage in some Merchant-man coming around

Cape Horn — or possibly by way of the Isthmus?

One quarter (or term) of the school on the new basis, has passed — Blessings have seemed to attend it — Twenty pupils at the close of the quarter — two of them beneficiaries — Of eighteen the parents have paid the regular charges promptly & cheerfully — showing their appreciation of the advantages their daughters may enjoy here — Besides the funds thus coming in, nearly $300 have been contributed by the friends of the school in Hawaii nei — not to mention the liberal grant of the Haw. Board for repairs on the old Printing House. So pecuniarily I have every reason for encouragement.

Several of my pupils have left the Catholic school to attend here — (among them a young chiefess, sister of the Governor's wife —) and over every such case, I rejoice with humble

gratitude, praying for each that it may be the means of rescuing her soul from error. And as I am seated in my pleasant school room, trying to teach these girls right principles & that knowledge which may be of use to them also in the present life. I cannot but feel that it is good to be here & that the Lord blesses me in allowing me to go on with that work which my sainted mother was the first to commence in Honolulu. Of the little ones (my youngest is five) I have great hopes that they will grow up with good habits & be valuable women among their people.

The school is on the South Hadley plan, you know, and all the work of the Institution is done by the pupils - except such as my assistant, Miss Johnson, & myself need to do in order to teach them how - untaught - as they are at home, & perfectly unaccustomed as they are to habits of neatness, per-

severance & system, it requires no small amount of oversight, strength & patience to train them aright - I believe there is no school on the Islands where in proportion to the number of scholars the teachers are so few - and when the number shall have been increased by only a few more additions, another helper will be indispensable - Shall I be disappointed in welcoming my sister here? Although not robust, she usually accomplishes a good amount of work wherever she is - and has a missionary spirit wh' would lead her to take hold with all the strength she has, to do what good she could here.
I can but pray that if the Lord sees best to send her to take part in this work, He will incline the hearts of the Prudential Com't approve her coming & to help her in getting here - or in what ever way that pleases Him, He will bring it about.

With much esteem sincerely
Yours - Lydia Bingham

Miss Lydia Bingham

79

Honolulu. April 3rd 1868

Rev. N. G. Clark. Rec'd May 8.

Ack'd Aug 7

My dear friend.

It is with surprise to myself that I find your kind letter of Oct. 17th is still unanswered. Having written you some months since, but just before the reception of yours, I had suffered myself to get confused as to the matter of a due acknowledgment. You will please excuse the oversight, & let me thank you now for the good letter that gave me such kind assurances of your interest in my work, though I am so tardy about it. You will receive by this mail other documents probably, which will perhaps take you quite by surprise. The deed for the "Clark premises." You did not wish to add to your possessions here, but the Board will not refuse

(will it?) to accept the trust this liberal community of Honolulu are disposed to ask it to take. Nineteen hundred & fifty dollars were raised in about two weeks thro' the earnest efforts of the a Boston lady, a temporary resident here, & the place purchased for the school. It was the plan of some to put the deed into my hands, but with others I greatly preferred it should be held by the American Board. If held by myself trouble might arise in the future when I come to be laid aside from my work, & the property perhaps refer to Government. but held by the Board, the place is sure always to be used in some way in the service of the blessed Master.

You do not know how the school is carried on — When Dr. & Mrs. G. withdrew last July I had nine paying pupils, the money for whose board would safely cover the expense of food for them & myself. My salary $450 was pledged to me by the Haw. Chil. Miss. Society. From this I was ready to pay to Dr Gulick $200 (two

hundred gold) or the $250 currency, to the A.B.C.F.M. which they were paying for the place to Mr. Clark. Thus food & rent were provided for. The Fort St. Ladies' Ben. Soc. came forward most nobly & promised to raise the salary for an assistant the first year. The assistant to be a helper in the house department. I wanted the school to be trusted - but the more influential members of the cousin band were earnest to have the school quite entirely in my own hands. So I must be trustee, financier, Superintendent, teacher, matron &c. I was entering a path that was not of my own marking out - but something gave me courage & faith to go onward, & it has seemed as if the Lord's blessing had followed me, & His favor been richly bestowed upon the dear school. That is has prospered pecuniarily you will see from the following items.

Summary for 3 quarters.	Expend.	Receipts.
For quarter ending Sept. 31st	$470.46	$601.28
" " " Dec. 31st	568.72	788.25
" " " March. 31st	476.47	550.67
Total.	$1515.65	$1940.20

Of this $1940.20 - over 700 have been donations
These do not include the salaries. Besides money
many valuable presents have been made the
school - a cook stove, a horse, crockery &c. &c -
Its number have increased to Twenty one. and I
have some reason to hope these girls are not
here without profit to themselves. I think I see
decided improvement among them. I pray that
my strength will hold out - but it is taxed. as
yet I can see no clear way of arranging for
vacations - Dear Clara helped me to run away
last month some few days; that gave me a
little breathing spell & I go on again.
Do you not think I need my sister Siggie
here to help as she may be able? I wrote you
with reference to this and am anxiously
waiting your answer but cannot wonder
you have not responded before, since I
have been so remiss in reporting myself
& giving reply to that one letter from you
which I value so highly -
I must not trespass more upon your
time now by a longer letter.
May I ask you to give my love to Mrs.
Clark & the sweet children

With cordial esteem
yours friend
Lydia Bingham

Miss Lydia Bingham 80

Honolulu May 9th 1868

Rev. Dr. Clark. Rec'd June 10.

My dear friend. & Ans. 12, 68.

I was glad to learn through your letter to my brother, that you had received mine of Nov 167 and were having under consideration the request I then made that the Board would send out my sister Lizzie to be a colaborer with me in this school. The same desire to have her here, & the same need of her sisterly cooperation exist now as then. And the more and more apparent difficulty of finding willing & cheerful helpers here on the field, makes me the more earnest in wishing I had with me one whom

I know will take hold of the work with her heart fully engaged in it and with sympathies long since enlisted for this people. Then too, both she and I have had good training in the school of economy, & I oftentimes think it will hardly be possible to find another who will have the same interest with me in the school which leads to a careful husbanding of its resources for its greatest good as she would have. I think the daughters of missionaries who have grown up in this land always sure of support, and where money comes & goes so freely have not all of them had that necessity to learn economy which some in the home land have been favored with. Elizabeth is a good housekeeper. I believe her sisters pretty generally concede this - and is also educated to be a teacher & has taught successfully

a number of years at different times. At the time her commission to China was reconsidered some one had said to a member of the Prud. Com. they (excuse the grammar for I dont know which pronoun to use) wondered that the Board would send a half blind girl on a mission. But I wish that person might know how many many broke thru eyes have read thro' since then, how many scores of letters they have helped pen & how countless the stitches they have guided her willing hand in taking for others. Her sight is not perfect, but it seems unusually strong. The question of health then, seems to be that which gives any occasion for hesitation in asking at once that she be sent without longer delay, to my help. She is not robust, is very far from it, & subject to attacks of illness that lay her aside for the time. Six years ago a physician told her one lung was almost entirely gone; this last winter

another wise doctor has told her, her lungs were not diseased. Long ago she was thought to have disease of the spine — but the amount of housecleaning, washing, ironing & baking she has since done while a member of my oldest sister's family shows that she has some strength of back-bone, & considerable courage.

And it seems to me, that altho' we must expect she will sometimes be unfitted for work by reason of illness, as well here as there; still she will be able to accomplish much. And yet I dread to take the responsibility of deciding the question. Why should I take it? Will not the Heavenly Counsellor direct your judgment, & conduct the question to that issue which will be most for His glory? — I trust that it is in His service I am engaged & that He will graciously accept the work & grant me such helpers in it as He sees I need.

May I ask you to present my kind regards to Mrs. Clark, accepting for yourself much esteem of your friend

Lydia Bingham

$7.00 in 10 ct. stamps

3.00 sent Scribner Oct. 17
2.25 paid Dr. 500. Oct. 31 for Sab. at Home 1870 bound
1.75 pd for Scribners Monthly, May-Oct. 1871
7.00 wrote Mr. Oct. 24 & sent the bills

Honolulu Sept 27th 1870

Kawaiahao Seminary.

Mr. Charles Hutchins

Dear Sir.

May I ask you again to be kind enough to attend to a little business matter for me? This bill from Scribner & Co. came with one of my last "Hours at Home". I would like to send the amount as also my subscription for another year, in ten ct postage stamps for which we have here no further use since the new postal treaty. I send also a dollar (in stamps) for the Missionary Herald for 1871 — One thing more — I should much like for our school a bound volume of "Sabbath at

Home" for the present year, 1870.
& to have this publication sent to
the school through 1871.
Perhaps Mr. Ward will be good
enough to deduct from the next
remittance from my York, Pa.
friends the amount due for these
two years - At least you will tell
me the proper way for me to
settle the debt.

And if I am asking too much
in troubling you thus - you must
tell me, that I may not commit
a like error again -

I do not forget your kindness
in securing for me that valuable
picture of the beloved Lincoln.
It is a new joy to me every time
I look at it - we have it hanging
in the most prominent place in
our dining room - and people

passing on the sidewalk, looking in can see the sad face so full of care and goodness—

Many thanks to you for your part in bringing it into my possession.

Very sincerely yrs—

Lydia Bingham.

Miss Lydia Bingham

Honolulu, Sep. 27. 1870.

Rec'd Oct. 17.

ans'd. March 24. 1871

Miss Lydia Bingham

82

Honolulu Sept. 25th 1870.

Dear Dr. Clark. Rec'd Oct. 15.

My thoughts have followed you often since the morning we watched your sailing away - and they have wanted to take some tangible form that you might know they were present with you. But I said you would be so busy on reaching home, meeting, and receiving the congratulations of friends, it wouldn't do to come knocking at your door at once. And then when the hand shakings were over you would want a little quiet moment to breathe before making ready for the glorious Meeting in Brooklyn & it wouldn't be the time surely to happen in when you were all engaged with that. But I am pleased, to think the time of waiting is over - and I may write now

I would not be unmindful to ask how the poor weary head is? Does it get any better? Mrs. Parsons' Sulphur bitters is highly recommended here, we mean to have some of your

Mrs. Parsons' Sulphur bitters is highly recommended here, we mean to have some of your

because the Meeting of the Board will be quite over when my letter reaches you, and it will not seem intrusive if it slips into the pleasant parlor in Roxbury (where I was once) some evening a little further on, to remind you of us and the school. You were so good and kind, so willing to listen when you were here - so truly sympathetic, that I am encouraged to write just as I would talk if you were to honor us a little while with a call. We didn't have any regular vacation, you know, after our Examination - but a few of the pupils left - and we tried to manage our forces so as to excuse Miss Flagman a month and let her rest thro' July. Then Elizabeth seemed much run down & needed a change. I looked about in one direction & another, for a helper to come in and take her place - one whom I engaged failed me - and all had home

duties & couldn't come. Finally Mattie Chamberlain consented to come over mornings and teach for a fortnight - and when that time had gone, Julia Gulick came, and somehow we got the two buildings cared for at night. So the two tired teachers had their runaway and rest. As for me, the little jaunt with you around the Island (blessed be its memories) had given me courage and life for the long, hot summer, & I went on in the strength of <u>that</u> quite content. It has been a hard summer in some respects; the girls have been naughty, some of them - and we have had one trial after another till we came to near feeling a little discouraged; Mercies do always so abound, and the Good Father is so gracious, and mindful of us, that I feel a sense of shame always when I look at the trials more than the mercies. But - I am going to tell you a little more fully

of these troubles, that you may rejoice with us when I tell you how we have been delivered out of them. Four naughty girls carried on sometime, unknown to us, an exchange of notes with bad boys, and at last grew so bold as to admit them in the dark, into that basement where you saw the children at their dinner. In this, the second ~~night~~ evening, they were detected. Of course it required discipline - and, taking advice with friends I thought solitary confinement for a week not too severe a punishment - All seemed to feel they deserved it, and were quite submissive - but the ~~parents~~ fathers of two, finding their daughters under discipline, were disposed to be quite put out about it - made a hue & cry, and took their girls away. It's always a trial to lose scholars thro' dissatisfaction on the part of parents or patrons - & a trial to have our numbers diminished - But the Lord has made good their places - new scholars, & promising to be of better material have come in. So

that we have now quite as many as ever - thirty seven - When the "Annie" returns from Micronesia we shall expect two or three more & shall then be full.

At the very time of troubles alluded to, we came near having the greatest of all. One morning early on my way down stairs I was met by one of the girls who told me marks of fire had been found in a closet. I hurried to examine - tried hard to convince myself it was the result of accident - a match struck carelessly, or nibbled at by a mouse. An hour afterwards Miss Gulick not knowing of what I had seen, came to me with her face full of alarm and in her hand a bundle of burned papers she had just found in the parlor closet - O! Dr. Clark! the truth was so apparent then. In two closets, in separate parts of the house. Some one had meant us harm. but "the Lord has delivered us" were the easiest words to speak for my

heart was full of thankfulness at a deliverance so marked. Both fires were well set but the closeness of the closets had caused the flames to go out. Who? and why? - how these questions rung all day and all the next day in my ears - how the feeling that we had enemies somewhere tormented me - A little whisper at first that it was done by one of our own number - but I said "impossible - and she is always so pleasant, she can bear us no malice". Then the circumstantial evidence grew strong - Marshal Parke and Dr. Judd & others examined into the case and felt no doubt that Mary Pemberton had done it. Poor child - she had walked in the ways of sin before coming to us - and she was restive under the safe restraints of school. longed to be free - and thought that fire would set open the doors - A pretty girl - capable of appearing so well - but bent on ruin - We had to dismiss her - advisers said we must, and now she is in the station house for improper conduct since she gained the freedom she

sought. Pardon me for having made the story so long- Mattie C. has written you about the marriage of Kuaea & Tamar. We all rejoiced in that. Tamar was very much like a daughter in all her confidences to me. leaving it for me to arrange the details of the wedding &c- so you may think I felt quite important. I wish you could have been present. I reminded Kuaea of what he had said to you that my girls would not marry Hawaiian pastors- he laughed heartily, & seemed to be very happy in the thought or fact that there was one who was willing-

Another of our girls, excellent she is too, will I believe yet accept a young minister to whom I have introduced her.

Likelike- the young chiefess, sister of Mrs. Dominis- (do you remember seeing her at the Examination?) has just been married amidst much splendor & glitter, to one of the merchants of town- a man of no principle & of bad practices, but rich- We are sorry for her, because there is small promise as it appears to us, that she can ever be happy- and I am sorry that a descendant

of the good Kapiolani, has no more of her spirit. Our Hiram and Clara are absent yet & will be until December, probably. No direct word from them in all this while. When the "Jamestown" was reported in the harbor there was a little flutter of excitement at the thought - possibly these dear ones were safely back again and a pleasant assurance that there would certainly be letters. The Capt. called in the evening and when I looked for the precious package I was so sure he had brought it, it was a sad set back of feeling to be told there wasn't a word - He was so sure they, by some conveyance, would reach Honolulu as soon as the Jamestown, he advised them not to send by him. You will see from other sources, what the man of war effected, and will be thankful that so much good seemed to be accomplished. Capt. and officers all speak most kindly, & not only so, but in high praise of H. & C - We dont object to this, but take considerable solid comfort in having those who bear our fathers honored name seem to be worthy of it. We have two pleasant things to look forward to now; reports of the Meeting of the Board, & Hiram & Clara's return. May there not be a third pleasure for me to anticipate? an answer to this letter? - Sister Lizzie sends kind love to yourself and family - in which I heartily unite.

Your sincere friend Lydia Bingham

Mr. Dwight

Constantinople

Dear Sir,

I am almost afraid that the remembrance of your special kindness gives me too much freedom in writing and that with my long letters I shall trouble you. But I trust your kindness will lead you to pardon me if I trespass.

Cordially yours
Lydia Bingham

P.S. I received the inclosed letter from Mr. Dwight, and a card, if you received it. I have said again I wished I knew how to get the Christian Commentary for our Armenian brethren indeed - if you may be a course of so great importance to us - I would write all my heart's thanks for the kind thought to send Dorey to Constantinople. Dorey body is a very Armenian's wife (that you can't speak French) has expressed so much satisfaction & pleasure. Which all the more is to me delightful in it, since our dear friend Mr. Schneider, having with them valuable native assistants in the work of translation, wouldn't at all approve of my giving any hint that they needed rest and change.

love & courage for their work and

mercy of the Heavenly Protector, and not at all to the stanchness or sea-worthiness of the little "Annie." Of course it is not in man to save and many a strong vessel goes down, when the weaker ones come safe to their desired haven. But if you could know all about that wee bit of a schooner, I am sure you would say never put fourteen souls (passengers) in such peril again, to say nothing of the crew. The Annie is 19 yrs. old, built of Northwest timber which is none of the best by any means. In fair weather, pumps had to be well worked, and had they had much stormy weather it is a question whether she could have reached the land. One chronometer only, and that poorly rated with no sextant and the vessel losing position daily at the rate of two miles. Somewhere in the course a shoal (water only six feet above it) to be shunned; one boat merely in case of acci-

dent, & that with neither mast nor sail provided. A ship thus equipped for sea proverbial for perils! Is it a wonder we feel there is special occasion to thank our God for their safe deliverance from all dangers, and that He kindly gave them good speed, so the voyage from Butaritari was but 29 days instead of 50 or 60 as it might have been. Longer at sea & they would have suffered too for water. Providentially they had taken two demijons of land water on board with them - one of these they gave to the Capt - for seaman that he is, he couldn't drink the tea made with water from the casks that were found to had have been fitted up with oil heads. But the demijons were empty, & the cask of rain water caught on board had given out; & there were twenty two people to drink the water the very odor of which was so offensive. The dear old Captain is as good

and kind hearted as he can be, and did all he could for his passengers. and those who chartered the Annie did what they felt was the best they could. and perhaps no one is to be blamed - unless the cooper - but I have drawn this picture, not with Hiram's nor Clara's permission, but because I wanted to, so you would in the largeness of your noble heart rejoice all the more over the new Star - And if the S.S. children could visit the Annie - whose cabin is eight feet square & the hold opening into it giving about all the ventilation it had - I think they would be most earnest workers till the new M.S. unfurled her sails in these waters - / Of the blessing who crowned with success the patient toilers on that coral isle I cannot say much only that our hearts are full of joy and thanksgiving over all this good news we hear - Their pens must tell the story - I do not forget I am to tell you of their health - At the breakfast table I noticed this morn a lump as large as a walnut on brother's forehead afterwards I asked what had caused it - Surely the liver must be far from a normal condition to reveal its disordered state on forehead & feet in such style. But H. & C. are both full of

Miss Lydia Bingham,
Honolulu, Nov. 1. 1870.
Rec'd Dec. 7.

? ans'd Dec. 12

Miss Lydia Bingham

Honolulu, March 11th 1872

Dr. N. G. Clark. Rec'd Apr. 3.

My dear Friend

I have indeed been very negligent not to acknowledge the reception of the beautiful organ. I have felt so many thanks for it, and so greatly enjoyed its rich, sweet tones, that I can hardly believe I have not at some time expressed my gratitude & pleasure. Do forgive me for my neglect. Our charming school room, fitted up with various comforts and conveniences thro' the kindness of friends at home, is all the more charming and delightful now that that beautiful instrument has a prominent place there. And the girls enjoy it ever so much. Visitors who can bring out its wealth of music, find a sure way

Brother & sisters unite in much love to you & Mrs. Clark.
Sincerely yrs
L. Bingham

to the hearts of the pupils. Two or three of the girls will be able before long, to lead the singing, by its use, at our morning devotions. Sister Clara kindly plays for us at evening prayers; and wont you come again sometime, and see what an addition it is to our enjoyments. We do thank you heartily for sending it to us.

And now what shall I say to the main topic of your letter of Feb. 3rd received this morning? I do not wonder you were "a good deal stirred up by this case" - and I in turn, am a good deal surprised that Eddie Doane has been represented as such a "poor waif," "with no one to care for him in any way". We have not so regarded his case, and yet there may be more foundation than I know of, for the account that has gone to Boston of his necessities. We felt at first,

Ere this you have learned of the safe return of the Morning Star. We were glad to welcome back the brother & sister whose limited strength is so soon expended in those equatorial heats. I suppose a mouse might live thro' a good many experiments under the exhausted receiver of an air pump if he were allowed frequent breathing spells. I believe these returns to better nourishment & cooler latitudes are indispensible for Hiram. Both he & Clara seem now in about their usual health & are driving away at translations with good success. Our school is prosperous. Full all the time, and always funds enough to meet our daily wants. We thank you much for your kindness in writing to the lady in St. Johnsbury. Our special want in a teacher to take Miss Flaxman's place is an

ability to conduct the sewing-school department, & an adaptedness to care for & manage children.
We expect our sister Sophia's youngest daughter to come to us this Spring or Summer, not to be at once much of a helper, but to be trained to the work. Her father is straightened as to means, & I have promised to be mainly responsible for her passage hither.
May I ask if you think a "through ticket" could be obtained for her at Boston & at any reduction on the score of missionary work? - I hesitate greatly to trouble you with this, but you perhaps would find some one at the Miss'y House who would attend to it. If a ticket could be thus procured & forwarded to her - "Clara Lydia Moseley, Union City, Mich". I would pay Mr. Hall the amt due, on receiving advices from Boston. We hope Clara will come in company with Miss Julia Gulick - We expect her to teach enough the first year to pay for her board. She has good capacities & is a christian.

that injustice had been done our good Mr. & Mrs. Church in overlooking their care of him. But Mrs. C has very many cares, & it may be cannot attend to his mending &c. Mr. Church, we know, made a Christmas present to Eddie of an entire suit - but he may have done this, feeling that some provision should have been made for the boy which would not have made it necessary to give this present. Then too, his mother brought clothes for him on her return from the States - but I do not know how full a supply. And dear old Capt. Gelett has shown him kindness & added to his wardrobe at times. So it does seem as if there had been some one to care for him in some way, though it does not appear that there has been any definite arrangement as to how he should be looked after. It would seem a strange over

sight of his parents if they have left him here unprovided for.

You honor me, Dr. Clark, in asking me to take a little care in this matter. I should be gladly willing to do so, if I knew the best way to get at the facts, but as you wrote in confidence I do not know how far I am at liberty to make inquiries, or to assume duties which others might question my right to undertake. If you can, will you not please write me a few lines & direct me with whom to confer; and meantime I will take the earliest opportunity to know somewhat more about Eddie's wants, in so far as I may be able to do it wisely.

You will be glad to learn that there has been some religious interest in the churches at Punahou. Eddie with twenty five others united with the Fort St Church at the last Communion.

ABC 19.1 v.18

Bishop, Artemas

85. A.L. to R. Anderson; 20 Sept 1861

85.1/2. A.L. to N.G. Clark; 22 June 1870

Bishop, Sereno E.

86. A.L. to ABCFM at Honolulu; 30 May'61

87. A.L. to R. Anderson; 7 March 1863

88. A.L. to J. Smith; 25 Nov 1865

89. Same; 15 Dec 1865

THE HOUGHTON LIBRARY

90. A.L. to L. Gulick; 15 Dec 1865

Honolulu, Sept 20th 1861

Rev. Dr. R. Anderson

Rev. & Dear Sir,

It has not been from any want of attachment to the Secretaries of the Board, or any diminution in my deep interest in the cause of Missions, that I have so seldom taken occasion to renew an epistolary correspondence with the honored Secretaries. It is rather the result of my being in a measure laid aside from all official connexion with the operations of missionary enterprize, and because I have little to say that would be of interest to general the work. But I have not laid aside my most hearty cooperations with those my associates in the Lord's vineyard for nearly forty years. My own connection with the beloved people of Ewa still continues as their Senior Pastor, and whom I frequently visit, spending several days at a time, and counseling and directing the labors of my young associate the Rev. Solomona Kakookalakala. He is a young man of piety and good abilities, who is successfully laboring & with good acceptance to the people of that district. My own health is not strong, that is, I can endure but little fatigue without exaustion, though in other respects I am pretty well. I can preach once on the sabbath with comfort, but seldom venture to repeat it on the same day.

My time, however, is fully occupied, in teaching a theological class of young men, candidates for the ministry. I have had four of them to instruct during the greater part of a year. My instructions are mainly oral, for want of books. The Bible is the principal textbook, aided by a manual of theology of about 200 pages. I am also writing for the Hawaiian press, Religious & moral subjects when I can get such inserted in the secular papers, and also History in series of numbers, published weekly. I am now engaged in translating "The Rest day," and "Line upon line," for children's sabbath schools. But we have no funds for printing these books, and I must be content to wait for better times.

It was with deep regret that we learned of the Board's embarrassments for want of funds, in consequence of the pending calamity of the country. I attempted to comply with your invitation, to prepare something for the religious papers to stir up the churches to their duty. But as it did not satisfy my own mind, I have not sent it.

It is to be most devoutly hoped that the diminution of funds will not be so great as to embarrass missionary operations in any part of the world. There has never been a time, when such labors have been so effectual as the present time. There are fewer hindrances to the work, and greater tokens of success in the missionary fields of the Pacific, and in all other parts of the world than we were known before.

We have one destitute missionary field calling for a laborer at Hana, Maui. My son, the Rev. S. E. Bishop was unanimously invited by the Evangelical Association in May, to resign his Chaplaincy at Lahaina, and remove to that post. His resignation has been made, and he contemplates a removal in October, trusting for a grant from the Board to enable him to live there. But he has heard nothing from Boston, and we all fear that the pecuniary embarrassments of the Board may preclude the possibility of such a grant. He has applied to the Haw. Missy Soc. to aid him, but the directors are embarrassed by having all their income pledged to the support of their foreign missions. They wish to aid him, but cannot, being already in debt.

I have tried to prevail on my son not to remove until he hears from Boston. But he has a plan, to carry out a purpose of the Hana church to cultivate for his support in part, a field of sugar cane, which requires attending to in November in order that it may be ready to grind in the course of a year. This may require a little explanation. Cane planted in the fall will tassel out in the next November, the only month in the year in which it does so tassel, after which it is fit for grinding. If it is planted after December, it goes over to the Nov. of the second year before it ripens. His difficulty is, that if he waits until January before removal, he must wait 2 years before the avails of the people's labors can benefit him. It is a remote

place, difficult of access except by sea, and where no money is in circulation. The people there are poor and have no market at which to sell their produce. This is why they have no money.

The case of my son stands thus: He has resigned his living under the S. F. Society, in expectation of going to Hana under the patronage of the Board. Should a grant from the Board fail for want of funds or other causes he will be obliged to seek his means of support for self and family elsewhere. But all his feelings & preferences lean towards the Hawaiian people & to the advancement of their spiritual benefit. He is very reluctant to seek a field of labor elsewhere. He has their language & is well acquainted with the peculiarities of their character.

A grant for next year, if it be only a part of what he applied for, say $400 or $500 will enable him to go on to Hana and labor cheerfully, in the hope that better times are near. A failure of aid, will compel him to seek employment elsewhere, and perhaps relinquish all thought of Hana as a place of residence.

As Americans we all feel deeply interested in the issues of the present war. It is the great absorbing topic with us here. Nothing Rev. Sir can have taken hold of the feelings of all classes. With the exception of two or three southern born residents among us, the sympathy is all for the Union. The mystery to my mind is, how any American citizen can feel sympathy for anything else than the Union. How good & respectable men and Christians can desire and pray for the overthrow of the best government in the world! Not because it is a republic, for we here have as much freedom & security as the U. S. constitution gives, but for the great and glorious prospects opening before that country as a unit, and for the evils impending over a divided people in hostility, one section towards the other.

It is so seldom that I write you of late years, I hardly need to make an apology for thus trespassing on your time.

I remain Rev & Dear Sir, Your Bro. in Christ

Rev. R. Anderson D.D.

A. Bishop

W. H. Rowe

Honolulu, Sep. 20, 1861

Rec'd Nov. 1.

Ack'd Dec. 17. 1862

His son + Hana.

Pat. W

Wednesday Jan 22 1879

Revd N. D. Clark D.D.

Dear Brother

I regret that I am too unwell to be able to pay you a farewell call as I had intended. I was pretty well used up last week, and lay by a few days to recruit. But my indisposition has developed into a sore throat, hoarseness and slight fever. I am therefore confined to the house. If I do not see you again, please accept this, as a substitute for my adieu, and believe me ever to be

Yours truly affectionately

Brother in the Lord

[illegible]

Rev. A. Bishop

June 22, 1870.

Rec'd July 26.

Honolulu, May 30th, 1861.

To the Advisory Committee of the A. B. C. F. M. at Honolulu.

Rev. and Dear Brethren,

As this is my first application for your recommendation to the aid of the A. B. C. F. M., allow me to premise by stating the circumstances under which I am led to seek to engage in the Missionary work among the Hawaiian people.

As you know, I have been for eight years past, and am still, employed in preaching and laboring among seamen and other foreigners at Lahaina, under the patronage of the Amer. Seam. Friend's Society. For several years I have felt a longing for a pastoral charge in a more permanent community, ~~This~~ with special direction towards the Hawaiian race, among whom I was born. This inclination, has grown to a definite purpose to seek such a charge, in consequence of the providential indications of duty apparent in the ~~withdrawal of~~ diminution of the Whaling fleet at Lahaina to less than half its former numbers. Without having received from the A. S. F. Soc'y any intimation of their desire to relinquish their station at Lahaina, and while still feeling that it should be supplied in part, at least, the sense of a capacity for greater labors in the Lord's vineyard, and the sight of large and promising destitute fields in these islands and elsewhere, has prompted me to request of the Society who have so long and kindly sustained me, a dismission from their service, in favor of some man of less physical strength, who may be fully com-

petent to the work at Lahaina. I expect in the course of the coming summer to receive some reply from them which will indicate how soon I shall be free to remove. Should all the requests and suggestions made to them prosper, I may hope to be at liberty to enter upon another field at some time during the latter part of this year. Otherwise, there may be a longer delay of a few months, partly owing to an understanding that Mrs. Bishop's school for female children at Lahaina is to be continued through the present year. Our hope is that her place in that school will be supplied by those who shall come in our place.

The Hawn. Evang. Asn. have warmly invited me to undertake the charge of the Hana Station. It is a large and needy field, and though represented by those who are best acquainted with it, as presenting peculiar trials and hardships of isolation and unpleasant climate, I am prepared with my wife and family to remove there and labor, as soon as at liberty, as above set forth, provided that the Prudential Committee accept our services, and supply the needful support.

I would therefore respectfully ask, that $750. may be granted for my support during 1862 with that of my wife and two children of 9 and 2 years of age, or in that proportion from the time of my transferring my labors from Lahaina to Hana, whether it be before or after the beginning of 1862. Also that $150. be granted me to meet the expenses of removing. What portion, if any, of this amount can be procured from the people, I am unable to judge, but believe that in the present extreme depression of business, nothing can be relied on the first year from so poor a people. Whatever can be obtained, I will agree to account for, making

all proper exertions to secure some relief to the funds of the Board.

Respectfully Yours in the Lord's Service,

Sereno E. Bishop

Mr. S. E. Bishop's

Application.

Honolulu May 30. 1861.

Rec'd July 23.

Ack'd Dec. 17. 1862

Pr. Ce

For Prud. Comm.

Hana, Maui, March 7, 1863.

Rev. Dr. Anderson,

Dear Sir,

We hear to day with great thankfulness of your safe arrival among us. Hearing that you are to visit Hawaii at once, I send this to Hilo to meet you. In this remote station, we especially desire to be partakers in the favor of visits from you, such as our fellow-missionaries are anticipating. Do not pass us by, I pray you, if time, strength, and the leadings of Divine Providence will permit you to cheer us with your presence and counsel.

The easiest of all ways to reach Hana would be to come directly down from Hilo by some one of the schooners running there which

would land you here in a few hours without discomfort. Or, a vessel might possibly be found at Kohala point (though not probably) which is only a few hours sail. From here I can conduct you comfortably by land & water, in two days to West Maui.

Probably you are already informed that our "Presbytery of Maui & Molokai" is to hold it's Quarterly meeting at Honuaula, (the S. West corner of Maui) on the 17th of April. Should you feel it especially desirable to meet us and our native preachers on that occasion, I could conduct you thither from Hana, or from that place to Hana. It is about 13 hours ordinary travel, or two days.

The Steamer calls at Honuaula or Makee's landing. Several vessels run between Lahaina and Hana. The "Odd Fellow" is the only comfortable one.

In going down, or before the wind there is little hardship on any vessel. In coming up to Hana is the greatest hardship by sea.

I take the liberty of giving these data in the hope that they may indicate the way in which we may gain the privilege of your presence.

My field consists of the central Church of Hana, and the two wing-churches of Koolau & Kaupo, each of which latter is supplied by a native preacher, one regularly educated, the other not. It would doubtless interest you to see these brethren at their homes.

We have been remembering you in our prayers both public and private desiring that the blessings of your visit may be great and mutual.

I remember when a boy, it was talked of that "Dr. Anderson might visit the islands." God has merciful spared many of us to see

that much desired day.

With Respect & Affection
Yours,
Serena E. Bishop

Urana, March 7, 1863

Rec'd at Manchester.

Ans'd for Urana
April 1.

(Copy)

Lahainaluna
Nov 25 – 1865

W. Jas. Smith –
Sec of the Board of Education
Dear Sir,

Your letter of the 9th inst. was only received about the 22d. I have also to acknowledge your additional favor of the 20th received on the 23rd.

In reply to the inquiry of the Board in reference to the "teachers at Lahainaluna encouraging the pupils to discontinue their subscriptions to the Government native newspaper, "Keaukaa"," I can only say that I have not been able to learn of any such action, & feel sure that there has been no intention to place any obstacle in the way of the free circulation of that paper. At the same time I presume there has been no concealment of the individual preferences of the teachers for one newspaper rather than another. In reference to myself, the subject has not come up for any expression of sentiment whatever, the different newspapers having been in quiet circulation in the

school, without any discussion upon their respective merits inviting my participation.

I have not received the promised list from the Govt. printing office, of subscriptions due by pupils, but I think they can easily be ascertained here, & I will collect them from the same money as requested.

Your second letter gives notice of the intention of the Board to supply the Govt. newspapers to this & other schools. This I believe was formerly done here. I am also requested to cause them to be read, & promised a sufficient number for use in the different classes for a regular reading lesson.

The Board of Education have been so prompt & kind in acceding to all the requests I have found it needful to make in my new position under their direction, that I exceedingly regret to offer any demur to a request on their part. But I trust they will prefer a frank statement of any difficulty I feel in complying, & I hope so to state it that the hesitation may not seem to them unreasonable.

The difficulty arises from the fact of my being a member of the Protestant Religion, & in strong sympathy of sentiment with that

body, while the "Hawaiian Gazette," which I am requested to use in instruction, is in many things antagonistic to our peculiar views. It is also to a considerable extent characterized by communications & selections, if not editorial remarks, adverse to us & the views we hold. The only number which I have yet received (Nov 11) contains a selection evidently intended to be read with approval, in which our system is described as "the Gospel according to the Pilgrim Fathers, made as prim & repulsive as New England fanaticism could succeed in making it &c &c" Now, without wishing to imply any sort of censure upon the Govt. Organ for circulating such opinions, I feel confident that the Board, after appointing me with a full knowledge of my missionary character & sentiments, will be willing to excuse me from encountering such adverse expressions in the reading exercises of my classes.

In the peculiar relations of this Seminary and its teachers, will not the Board of Education feel satisfied with the free & unimpeded circulation of the Govt. papers among the pupils, without requiring of the teachers direct encouragement.

I have frankly & plainly stated my case, & beg to remain,

Most Resp.t Yours

(signed) S. E. Bishop.

P. S. Since writing the above, I have learned that a new volume of "The Anchor", was lately commenced with a diminished subscription among our pupils. I cannot learn, however, that this is owing to any effort having been made to dissuade them from taking it. S. E. B.

Rev. S. E. Bishop to W. A. Smith, and Dr. Gulick – Lahainaluna

Nov. 25, 1865.

Rec'd Dec. 1, 1865.

In a private letter of Dec 2 to myself Mr Bishop says – "I hope the Board will not persist – but have no idea what their purposes or plans are. I do not see how we can consistently do any thing of the sort. As a practical matter, there are not three boys in L'luna who could make any thing of the Gazette, with laborious interpretation from the teacher. It is mainly as a matter of principle, whether such things are to be pushed on us. Please let these letters be private, save as you need to refer to them in consultation."

L. H. Gulick.

For Private use

(Copy) 89

Lahainaluna, Dec 15. 1865

W. Jas. Smith, Esq.

Secy of the Board of Education, Honolulu.

Dear Sir,

Upon the subject of my letter of the 25th ult. respecting the use of the "Hawaiian Gazette" in this Seminary as a reading exercise, I have been very happy to understand, as the result of an interview with Hon. C. C. Harris, that I misapprehended the intention of the Board in this proposal, & that it was not their object to employ their teachers here in communicating any particular class of views expressed in that paper, but merely to furnish a supply of useful material for the exercise of the pupils in English newspaper reading, as well as to give a knowledge of official acts, while leaving entire freedom to the teacher in the avoidance of articles or passages adverse to his peculiar views.

This view of the subject appears to me to obviate the objection which I felt the necessity of urging, and which I am rejoiced to learn from Mr. Harris, was received by the Board in the friendly spirit in which I sought to present it. I would therefore say, that I would be happy to have the papers supplied as proposed, and trust that you will be so kind, Sir, as to have it done.

I trust that it is needless for me to seek to assure the Board of my earnest desire to aid to the best of my ability in my place, their efforts to promote intellectual and moral advancement, as well as of my hearty loyalty to his Majesty's Government, both of which sentiments are unaffected by any differences of opinion in Religion or Politics, which may exist.

Most Respectfully Yours

(Signed) Serene E. Bishop

Rev. S. E. Bishop to B. of Ed.

Lahaina, Dec. 15. 1865.

Rec'd Feb. 25. 1866

Ans March 27/66

For private use

(Copy) 90

Lahaina December 15, 1865.

My dear Gulick,

I send on the other page a copy of a second letter to the Bd. Education, which explains itself.

As I understand the principle, which, as you say, we all agree is not to be yielded, it is that nothing whatever is to be put upon us as a text book, or method of instruction which does not conform to our views as Evangelical Protestants. By my letter you will see that the explanations (he would not say concessions) of Mr Harris in behalf of the Board, disclaimed any such idea, as he did with the utmost emphasis, & leave us entirely free to use as much or little of the paper as we choose.

On the other hand, I do not see how without such a positive reason as was supposed to exist to their request, we can with a good grace decline it, whatever our private preferences are. Were the school not wholly supported by the Government, we could with more propriety do exactly as we liked. It is of course for the American Board to con-

sider whether the equal circulation & use of the papers of the opposite party is a sufficient ground for claiming the restoration of the school to them, & justifying the assumption by them of its support.

In the meantime, on the principle of rendering to Cæsar the things that are Cæsar's, we cannot well throw obstacles in the way of the equal rights in the school of the Government organs, so long as they do not seek to interfere with our teaching our own sentiments, & rendering to God the things that are God's.

I do not think that I am deceived, in getting my former impressions renewed, by my conversation with Mr Harris (and ~~as~~ it was a very long and varied one) that the Board & Government really desire to be impartial and to help the Seminary in earnest. I am satisfied that Harris feels that it is the true and only way. At the same time, we must allow for a natural dislike on their part to being snubbed and excluded, which would prompt them to push their organs of expression into schools dependent on them. I feel quite sure that there

is no ulterior aim to affect the Christian tone of the Seminary. Of course, I am liable to be deceived, but hardly think a man could talk as much and freely as the Attorney General did, without betraying a counter intent if he had it.

This is a world of sinful men, and imperfect men, and bad men; and we must get what good we can for them, and from them too, as the Lord wills. How continually applicable the Savior's charge, "Wise & harmless". May he give us grace to follow it.

I hope you will give me your unreserved opinion, which I think very likely may be unfavorable at first, although I hope a full consideration will cause you to think I have taken the best course—

Ever yours—

(Signed) S. E. Bishop

Rev. S. E. Bishop.

Lahaina, Dec. 15. 1865.

Rec'd Feb. 25. 1866

Ack'd

Mar. 12th Cle

ABC 19.1 v.18

Bishop, Sereno E.

91. A.L. to L. Gulick; 30 Dec 1865
92. A.L. to N.G. Clark; 21 June 1870

Brown, Capt. John N.

93. A.L. to R. Anderson; 7 Jan 1870
94. Same; n.d.
95. A.L. to N.G. Clark; 16 May 1869
96. A.L. to R. Anderson; 9 July 1871

THE HOUGHTON LIBRARY

(Jan 2
" "

Lahainaluna, Dec. 30th, 1865.

My dear Gulick,

We suffered a serious disaster yesterday P.M., in the loss of our North Dormitory building in the gale. Nine boys rode over inside the building as it capsized over the terrace, and some were shot clear over the watercourse, but in God's great kindness, none were severely injured, so far as we can perceive. One seems to have a slight fracture of the elbow, and another a severe contusion on the brow, with which he was taken up for dead, but appears not to be seriously injured.

The South building is in a dangerous condition, but we hope to save it. The Chapel is staunch. The Dormitories were a mere shell of 2×4 scantling & matched boards, set broadside to our Easterly hurricanes.

We have been living the past week in a whelming flood of dust, which often hides the nearest trees from our sight. Every apart-

ment is filled with it. Some of the rooms are now half an inch deep with it over everything. We hoe ourselves out a little every morning, and get buried again in the afternoon. Should you have occasion to visit us these days, come with a shovel, to dig your way down to us.

Truly Yours,

S. E. Bishop

Rev. S. E. Bishop
Lahainaluna, Dec. 30, 1866.
Rec'd. Feb. 25, 1866.
Ans. March 6th

Honolulu, June 21st, 1870

Rev. N. G. Clark D.D., Com. Secy
of A. B. C. F. M.

Dear Sir,

Agreeably to your request, I have prepared, and now enclose a brief statement of facts concerning our Seminary, adapted for publication in the Missionary Herald.

With earnest desire for your prosperous voyage homewards, and thankfulness for having seen your face, I remain

Yours in Chr. love

Serena E. Bishop

Rev. S. E. Bishop,

Honolulu, June 21. 1870.

Rec'd July 21.

New London Jan 7. 1860

Rev R. Anderson.

Cor. Sec A B C F M

Dear Sir.

The perusal of a sketch of the last trip to Micronesia of the Packet freshens in my mind thoughts of the past when I had a part in your great and glorious work. happy am I to hear of this last successful cruise. that the Tarawa station, which was examined by myself, is occupied. would I could visit the esteemed labourers in their field, occasionally. some things connected with my own term of service hang with a heavy weight upon my heart, a heart which was ever in the work while in your employ. I know that I was accused to you of causing the Morning Star, to exert a bad influence among the natives, a charge I have always considered most unjust, as my position at that time was a peculiarly trying one. I had no mate and only two men in a watch, forced to keep watch myself at night, after the duties of the entire day. at one time while steering for Ascension with my passengers on board, I remained aloft in the night until I saw the Island, only to be censured the next day for not making better progress, accused to my face of putting out from land, when I should have stood in, all of course owing to a very poor understand

of my duties by those who made the remarks. I was told I ought not to go into port on Sunday, but I understood my duty better, as in case of accident or loss by so doing that is in remaining out until Monday, the insurers would of course be discharged from all responsibility. I was told I ought not to allow cook in on the Sabbath but a sailor knows full well that the law gives him his regular meals in every vessel, coercion was recommended as my power in the matter was said to be absolute. I mildly but firmly refused to comply with these requests. I purchased fruits on one occasion with pieces of iron, which the natives were very anxious to obtain. this also was called bad, as it was, whalers trade. I was accused of being dilatory in my movements for the first time in my seagoing life, my duties and arrangments interfered with very much. at one time was desired to keep my men at work all night, and for not a shadow of a reason, desired to proceed to sea in 24 hours, when I could not possibly be ready in less than four days. all this of course I refused to comply with. they seemed to imagine the vessel theirs, and myself their servant. this last I ever was to the utmost of my ability, and it was ever a source of grief to me that my motives were so little understood. Mr Doane in a conversation with me upon this subject said that some would not be suited if an angel from Heaven should have charge of the vessel. I spoke to Mr Snow

In addition to the foregoing I will add that before I left the Morning Star, I gave Capt Gellett full written sailing directions for all the places he would visit also many hints which has doubtless been useful to him. in a conversation I had with Doctor Pierson at Honolulu he said he had told Capt Gillett that he would have a pleasanter and easier time as Capt Brown had all the trouble & perplexity of preparing the road for him. his meaning of course can be understood, and befor I left Micronesia Mr Bingham very especially desired me to continue in your service another year. Doctor Gulick also expressed the same desire. it was plainly manifest that a feeling was created by my refusing to leave Mr Gulick in command, after arriving at Honolulu. this was one of my many perplexities as I very highly esteemed him as an estimable man and consistent christian, just the man for the place had he been a sailor. after Dr Gulick and Mr Roberts had interfered so much with my affairs at Ascension, Mr Doane in speaking of it with me remarked, that should Mr Gulick come down in charge he would probably be so much more perplexed than myself with such things as to leave the vessel after a single trip, you may judge of my troubles by these things. I will relate a single thing to show you how very much I strove to please

on Friday Morning Dr G & Mr R came on board & wished me to sail on Saturday. my work was only half done, 10 cords of wood on shore through their importunities. I worked my crew until late Saturday night, getting off wood. my practice had been to give Saturday for rest &c or at least the P.M. Saturday P.M while in the heat of our work both came on board and wished me to send a boat for a load of boxes &c, I pointed to my decks full of wood, men stowing away &c, and told them it was impossible. the men crew were exasperated, knowing it was all through interference with my duties Dr G went into the hold & spoke to the men about stowing away wood, one I was told used profane language in reply to a question from Dr G. one also swore in hearing of Mr Roberts at the same visit, of which I never knew until some time after. hence the charge that I allowed swearing on board. which I never did. Sunday morning the men asked for liberty on shore, I counseled them as to their conduct & let them go. for which I was strongly censured. I deem it no more than justice to myself to explain to you as I have been accused of many things. I love all the brethren of the mission and could not bear to have differences with them. therefore always forbore to speak or act harshly, not one of them can say I ever used an unkind or unhandsome word while on your vessel, but such grief of soul as I have suffered from such things I never did before. Mr Doane used to say Long not to allow a woman to come on board, said he did not allow natives to enter his yard. I differed from him in the matter always allowed all natives to come on board keeping a sharp eye around, treated all women especially with the same

of a censurable remark made to me by one of the brethren who afterward excused himself by saying he asked me a question for information. Mr Snow however decided that it was plainly a sarcastic remark. but enough of these unpleasant memories, the Morning Star was a blessing wherever she went. the remark in a letter to yourself, that the vessels influence was bad to the contrary notwithstanding. I always required my crew to honor the Sabbath and attend church as far as in my power lay. when in command of a whale ship owned principally by my father, and afterward a large owner myself, I invariably abstained from taking oil on the Sabbath. it will not readily be believed, that I would, in your vessel, with no self interest at stake, aid & abett sabbath breaking. I always felt an interest in the work of the Morning Star, and do still, & shall as long as she floats and most happy to hear from her, and her work; and will close with a few remarks relative to the wreck of the Twilight. I think it is well known to the Prudential Committee " that after Capt Hathaway had abandoned the wreck to the natives, I went on board and with my own hands (while my officers & most of the crew were receiving on board the effects from shore) saved about $1000. worth of goods in addition to what Capt H had secured. this was my own voluntary act, & done with my own hands with the aid of a small portion of my crew all of which would have been lost, & all was of course thrown into the common stock, arrived at Honolulu

and previous to the auctione sale, Capt Hathaway with the concurrence of his agent determined that the chronometer should not be sold but sent home to the owners in N Bedford, but I insisted that it was part & parcel of the goods saved, and must be sold with the rest, as is known it was hidden in by the agent & presented to me, the rest is known the chronometer is on board the M Star. I said to Mr Castle on leaving the service, if you please you may say to Mr Gordon in case the Brig is sold perhaps you would not object to allow me to retain the chronometer, he said he would do so, as to the salvage it was considered full and ample for any service though I thought we deserved one half, and after the award, asked for $10 for repairing my launch which was injured in loading the things, but was told by Capt B F. Snow, one of the arbitrators that we had been well paid. My constant care has been to do what you would approve, and have had ever a watchful eye over the interests of the assoc as well as herself & when the brother above alluded to who made the sarcastic remark implying censure spoke as he did, my only reply was, I can tell Doctor Anderson, if I ever meet him, that I have done my duty, if I am chargable with any dereliction of my duty I only wish even at this late day to be made acquainted with the facts, I told Mr Thurber when last I saw him, of the injustice to myself in some remarks in his letters to you, he admitted all, and like a sincere christian as I know he is, he said he hoped to learn wisdom by experience, we parted in good friendship. I wish I could hear all about the Packet and the Missionaries, remaining truly, Jno W Brown

Capt. Jno. W. Brown
New Bedford
Care Capt. Thos. Hathaway
Paid

Captain John H. Brown. 94

Rec'd July 9.

On board U.S. Ship Marion
Portsmouth Navy yard.

Rev R Anderson. Cor Sec A B C F M

Dear Sir. Surprising as it may seem to you that one who so lately commanded your little messenger of peace should have buckled on his armor in defence of his flag and country, it is even so, our Ship is about ready for sea, I am acting second Lieutenant on board, and am robed in the uniform of the Navy, ready to give myself to my country in this hour which is trying the souls of all lovers of order and good government. we proceed perhaps to Fort Pickens or its vicinity, what a contrast, the little Packet, on her peaceful errands, not a weapon on board but the sword of the Spirit, here, frowning & defiant batteries & all the machinery of war and death, I am amazed.

but always ready for duty any when
I have never felt satisfied with my
settlement on leaving the service of
the A B C F M. I strove hard to
meet my duty to every one but
have sometimes been severely cen-
sured, I think unjustly, and it
is plain to me as it must be to
every one that Doctor Gulick
strove to throw the services of the
Packet far in the shade during
my term of service. I view it
as unjust as well as cruel no one
but myself & my maker knows how
much I suffered while in that
vessel from the caprices of other
then when I volunteered to save
with these hardened hands prop-
erty which placed money into
the treasury of the board, fairly
earning the chronometer as they
knew who gave it to me, to have
it taken from me. I have alway

thought and still think was rather hard. I spoke to Mr Castle about it as you already know and he to Mr Gordon but nothing was said about the matter. if ever I earned any thing fairly it was when I saved the goods from the Twilight, thereby placing hundreds of dollars in the treasury and for which work and toil I never received a penny which would not have been the case in the merchant service. I hope the government I have determined to defend to my utmost will treat me with more consideration. I offered my services to the Navy Department at Washington, recieved a direct answer to my communication and have recieved an appointment whereby I can serve my country in the hour of her need, and earn something for my family

who need it. I have been at the Portsmouth Navy Yard 10 days was very sorry to hear of the disastrous fire at East Boston, I have heard nothing of the Morning Star of late. I have had one letter from Mr Curtis she was then fitting for the Marquesas We sail to day or tomorrow under sealed orders. I hope I shall be able to serve my country as faithfully as I did the Board wherever I am I expect to do my duty -

With very much respect
I remain Dear Sir
Most truly Yours

Jno H. Brown

who need it. I have been at the Portsmouth Navy yard 10 days was very sorry to hear of the disastrous fire at East Boston. I have heard nothing of the Morning Star of late. I have had one letter from Mr Castle she was then fitting for the Marquesas We sail to day or tomorrow under sealed orders. I hope I shall be able to serve my country as faithfully as I did the Board wherever I am I expect to do my duty.

With very much respect
I remain Dear Sir
Most truly Yours

Geo W. Brown

95 A.

New London, May 16 1869

Rev N. G. Clark.

Dr Sir.

I some time since received a letter from you and have been waiting to be in possession of some facts regarding myself in order that I might answer satisfactorily. The matter was then pending. I have the past week been appointed as Superintendent of a new organization in the City of Brooklyn N.Y. called the "Brooklyn Home for destitute women and children".

I leave N London on the 19th of the present month to commence my labors — My wife as Matron. A house is rented at the junction of Bergen St and Flatbush Av. for the year. We have already 8 subjects. The 'Herald' will reach me if sent to 2 & 3 Union Street. Brooklyn — for the present. as our house "Home", has no number.

Engaged again in Missionary labor I should with pleasure, should you desire it, report — progress or any facts in relation to the establishment, which would be likely to interest you at Boston. The last intelligence from Micronesia, my old field, — interested me much.

Thanking you for your kind attentions

I am dear sir in Christian love & labor
sincerely yours.

Capt. J. W. Brown

J. H. Brown

New London May 16. 69.

Rec'd May 18.

and ~ 21

Herald.

Capt. John W. Brown.
Brooklyn, July 9, 1871
Rec. July 11, 1871
Wants of S.S. Mich. Rent

96

of Strongs I. a dangerous spot but am glad a 3d is so promptly dispatched.
My first visit to the Sandwich Is was in 1825 and have been personally acquainted with matters there ever since. and feel a deep interest in that fine race. They were a fine race physically and their dispositions extremely friendly. I have sailed the ocean much with them in my young days a Sandwich Is native and myself were always the best of friends. I find the Dr & Mrs Gulick have gone to Japan or China and notice a letter from my former mate of the Star O.H. Gulick. He is a very worthy man I regret much the wounding of Mahoe he is an excellent man.
I am becoming an old man now 63, but little of time is left. I am endeavouring to spend the little remnant in doing what I can for the Master and also in becoming familiar with the day of my departure I saw my friend T.W. Williams not long since. he has as you probably know been for some time suffering from paralysis. otherwise in comfortable health. If you can send the books please send to Pier No 1 North River New York where I am at present employed and I shall be extremely obliged and will send payment to the House' John W. Brown

Brooklyn July 4 1871

Dr Rufus Anderson.

Rev & dear sir.

I have just laid down "The Better Land" presented to me by its author. those who carefully perus its pages must, I think, wish it was in the hands of every believer. While reading it a thought came. I knew of course of your visit to the Hawaiian Group and am aware of the publication of your History of that mission. Every thing relating to those Islands and that people among whom I have moved so much from my early boyhood is exceedingly interesting to me and I write to ask if you will be so kind as to send me a copy for which you shall have the hearty thanks of your old Capt. or I will send the price. I have also noticed in the list in the "Herald" which I receive regularly. The "Hawaiian Is" by Dr Anderson and of course suppose you are the author. I shall be very glad to have that sent to me also if you and will send payment for the same if required. I had Jarvis' Hist but it is lost. I had the pleasure of meeting Mr Coan and Dr Gulick here not long since both fellow voyagers in the first "M Star". I regretted to hear of the loss of the 2d fine vessel on the weather part

ABC 19.1 v.18
Chamberlain, M.P.
97. A.L. to R. Anderson; 7 Aug 1860
98. Same; 2 Nov 1861
99. Same; 14 July 1862
100. Same; 11 Oct 1864
101. A.L. to S.N. Castle (copy); 6 Aug 1866
102. A.L. to R. Anderson; 18 Jan 1868

THE HOUGHTON LIBRARY

84-105

Mrs. M. P. Chamberlain

Rec'd. Sep. 26. 97

Honolulu, Aug 7, 1860.

Rev. R. Anderson D.D. Ans. Feb. 27/61.

Dear Sir

Favored by kind Providence we were permitted to arrive at Honolulu without accident or any unpleasant event, in the short space of six weeks, spending one week in San Francisco!

When I arrived at home, I found that no appropriation had been made for me this year, which I regarded as an oversight, for I made application while in Boston, for $300, and I noticed that Mr Alexander who was in the U.S. at the same time with myself, had a grant of $800 for the present year.

I mentioned this to the Advisory Committee, and they had no doubt but that it was an oversight, and I have drawn on Castle and Cooke as in former years.

I can see no other way by which I can live without aid from the Board, unless I can build on my lot in the

valley and live on the rent either of this or that. ~~Real~~ Estate, is very much depreciated. It is presumed if this house was to be sold now, at auction, it would not bring $1600

I still hope for good concerning the islands, and there is at present encouraging indications that God is reviving his work even in Honolulu

Pray for us, that the influence of the Holy Spirit, may be powerfully felt through the whole group of islands

With affectionate Regards to your family, I am

Very gratefully & truly

Yours,

M. P. Chamberlain

Mrs. M. P. Chamberlain 98

Rec'd Dec. 27. Honolulu, Nov. 2d. 1861.

Rufus Anderson D.D.

My Dear Sir,

I felt that you did me a very great favor, in the midst of your multiplied and almost overwhelming cares, to write me an autograph letter.

I feel that I ought to report myself, after having the privilege of visiting my native land, and having again returned to my adopted country. I can hardly say that I have been settled since. The first thing was to put the General Meeting through, and the next was to get Bella, (whose health I am thankful to say, was reestablished, by our visit to America) settled.

The night she was married, our beloved friend, Mrs Goodale, was confined with a pair of twins, and one week after we laid her in the grave. We took the bereaved family, of five, to our home for six weeks, when he with the three eldest children returned to Molboro, and left the babies with us.

Another General Meeting was at hand, and it was taken up & carried through. – Immediately after, without putting broom or brush to the vacated

rooms, we shut up the house and took our delicate and responsible charge, up to their father's home in the valley. There they grew and expanded, like buds, into the most beautiful of of roses, (O how much we loved them, and cherished them for seven and a half months!) till on the 20 of Sept., their father with his sister arrived, and we resigned them into their hands. ——

Mattie and I returned to our dusty home in Honolulu, she to prepare to visit her sister, Mrs Lyman in Hilo, where she is now absent, and I to put our house in order.

You have been informed, that three of the Micronesian ladies, are here to recruit their health. Mrs Doane, who is now at Mr Clark's, is impatient to come and be with me in my loneliness, as she regards it. – She is unmistakably in the consumption, and in Feb.y will require special nursing. – Mrs Sturges is expecting to come, a month later for similar attention.

My heart and flesh, in prospect, feel the pressure. The Lord grant me grace and strength, in time of need, and help me to do it for Jesus' sake.

We feel intensely interested in our country's conflict, and hope and pray, that peace and prosperity, may speedily be restored, and

Righteousness, exalt the nation.

I trust the Lord will not permit his servants in foreign lands to lack the necessaries of life — as to any repairs, I have made up my mind that the shingles on the Cook room and berandah, must be carried piecemeal by the winds, and the outside stairs be useless till the war terminates.

With affectionate Regards to your family,

I remain,

Most truly and gratefully

Yours,

M. P. Chamberlain

Honolulu July 14th 1862.

Rev. R. Anderson D.D.

Dear Sir,

I consider it both a duty, and a privilege to report myself to the Corresponding Secretary of the A.B.C.F.M.

About the 1st of Nov. 1861, Mrs. Doane, in very feeble health, came to our house to be taken care of.

Just then, the only son I had with me at home, was obliged to resign a very good berth in the Custom House, and decided to make an experiment, at Waiulua, in the culture of Rice.

In this new enterprise it was necessary to invest all the little funds he had; and I was left the sole manager at home.

To one of your experience I hardly need say, that it was absolutely necessary

to charge Mrs D. for board.
My bill for a furnished room, lights, and board for herself and servant, was $15 per week.

After the birth of her babe, my services were in demand at any time, both day and night.

Mrs D was confined the 8th of Jan. and died the 16 of Feby. I made no charge on the babe's account, till after the mother's death, and then I charged $6 per week for care and attendence by day and night, giving in the board of the Ebon girl, taking a motherly care of her, which she needed as much as a child. We hoped that she was a true Christian convert, but she was only a babe in Christ, and it required wisdom, and sometimes a good deal of decision, to guide her in the straight and narrow way.

We took care of little Willie Doane, (Mattie and I) five months, lacking

only a few days, and I can assure you, it was no sinecure. — No other person would take him; - he was a poor, scrofulous, diseased, loathsome little creature, and I feel truly grateful to God, that he was so early released from the sufferings of his sad life.

Your printed letter arrived a short time previous to the assembling of the General Meeting, and was welcomed as a message of glad tidings to all to whom it concerned. - Those I heard comment on the one item of vital interest, to many of us, said the generosity of the Board, quite exceeded their expectation. - To God, who can support his cause in troublous times, whose resources are inexhaustible, is due, our gratitude and praise.

Desiring to be affectionately remembered to your family and to Mr Hill,

I am very sincerely & gratefully
Yours
M. P. Chamberlain.

Mrs. M. P. Chamberlain

Honolulu, July 14, 1862.

Rec'd Sept. 2.

Ack'd Dec. 17.

Rev.d Rufus Anderson D.D.

Boston

Honolulu, Oct. 11, 1864

Rev Dr Anderson.

Dear Sir

I was intending to write you at some length by this mail, but having a key of tamarinds, contributed by a Christian lady, who was young in the days of Kamehameha 1st, to put into shape to forward; and write a note to Dr Bellows, I must be brief

I recently asked Mr Castle, the Agent for the Board, why I could not buy the little strip of land back of our house, binding myself and heirs, to let the buildings remain unmolested till they are satisfactorily disposed of, now as well as any future time?

He advised me to write to you respecting it.

I fear the use they are now going to make of the Old store, is going to, greatly

annoy us. A school for half civilized natives children in our very yard. This would bring three schools within less than thirty yards of our door. If a continual dropping will wear the stones away, I may expect the noise and uproar of three native schools will wear out my life

But I will not distrust Him, who has so graciously led me all my life long—
I can appeal to the Golden Rule, then to General Meeting and after that to the Board.

Desiring affectionate Remembrance to Mrs Anderson and to your family

as ever very truly & gratefully
Yours
M. P. Chamberlain

Mrs. M. P. Chamberlain

Honolulu, Oct. 11. 1864.

Rec'd. Dec. 3.

Ack'd. March 24 65

Pub. Co

(Copy)

Honolulu Aug 6/66

Mr S. N. Castle

Dear Brother

Having heard that a meeting of the Haw. Board would soon be called to decide what could be done with the old Store buildings, I take the liberty of addressing a few lines to you, as you are acquainted with my pecuniary circumstances, & which I give you permission to mention to your Committee. +

I hope I shall not be judged unreasonably selfish, in wishing that the old buildings may be sold, & the materials removed away, for I cannot conceive of the need of another School being opened right in this vicinity, when there is one for boys & one for girls, within a stone's throw of the old ~~Church~~ Store, and another room fitted up for a school under Mr Parker's

+ There was no meeting of the Board to consider this case. It was a regular meeting & we ~~did~~ only heard that Mr Castle wished to bring up this matter. Mrs. Chamberlain was under a misapprehension. S.N.C.

Study in Kawaiahao Church, & another was finished a year ago, & a salary voted for a teacher in the Old Printing Office. But where are the children to be found?

I do not think the Hawaiian Board know how much I have had to bear the last year with the schools already located so near. The teachers are often absent till ten, & the children come at 8 A. M. They brawl & scream, & sing & play, & much of the time there is no place so attractive as in the street just before our door, especially if the grandchildren are in sight. Heads & heads in rows, appear to be fastened on the rough stone wall, & 'tis in vain for me to say there is plenty of play ground over yonder. The only remedy is to shut the doors & keep the little ones within.

'Twas in the year 1849, while the brethren were assembled for Gen. Meeting, that my husband's health was rapidly failing, & just then the resolution of the American Board to put the Missionaries at these islands on a new basis, was being considered.

Mr Chamberlain mind was very much exercised about his family. One day he sent for me & said — "The little property which God gave me before I devoted myself to the missionary work, I leave to you & to my children. I wish you to give them the best education in your power, & then I wish them to make their own fortunes; & if any of my property should remain, after you have finished the journey, I wish it to be given to the Board (This you know has been done.) Then he said, "if I had invested my property in heads & lands, in this country, I might have been today a man of wealth; but I am glad I did not. I have spent the best of my life in the service of the Board, I have saved the Board thousands & thousands of dollars; I leave you in the care of God — the Board will take care of you, & the brethren will see that you are cared for."

I feel the greatest confidence in being thus committed, first to God, (the widow's God) & next to the American

Board & the Brethren, whom my husband lived & served for Jesus' sake.

I can only add that I am
Very truly & affec Yours

(signed) M. P. Chamberlain

Mrs. M. P. Chamberlain
to Rev. S. R. Castle
Honolulu, Aug. 6. 1866.
Rec'd Oct. 10.
Ack'd March 16. 1867.

Please see R. G.

Honolulu, Jan. 18, 1858.

Rev. R. Anderson D.D. Recd March 19, 1858

Very dear Sir,

Permit me to ask you the question whether I can obtain aid from the A. B. C. F. M. to shingle my house?

My departed husband had all arrangements made to have it reroofed in 1849, which was done the same autumn, and now it ~~is~~ needs it again with other repairs.

It is a larger house than I should need for myself alone – but I have had Warren with his family with me most of the past year, and he is, the responsible man just now in the Ka Oleo Office. – I hope, as long as I live to have a house where the children of Levi Chamberlain

can come, and the Grandchildren find a home while obtaining an education.

I have just returned from a visit to to Isabella, and intend soon to write to Mrs Anderson, of the interesting labors of herself & husband for the good of the natives, on the mountains of Hawaii.

Please give me through this interrogation, an introduction to Sec. Clark, whom I hope to respect and love, as I have his predecessor.

With many thanks for the Missionary Herald, I am, most truly & gratefully

Yours,

M. P. Chamberlain.

ABC 19.1 v.18
Chamberlain, M.P.
103. Extract from diary; 30 Nov.
Chamberlain, J.E.
104. A.L. to S. B. Treat; 28 Dec 1868
Chamberlain, M.A.
105. P.D. to ABCFM; 29 March 1870
Chamberlain, M.P.
106. A.L. to G.N. Clark; 22 June 1870
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2. Mr. Chamberlain
& Dr. Alexander

Nov. 30th. I have made quite a pause in my letter. but must now get it ready to send on Monday to meet the next Cal. steamer. Since my last date mother has left Honolulu & arrived at Kaiwa & I have heard from her there this week. She endured the passage & journey better than her fears. and finds dear Bella much better than she expected. And mother's coming, is such a cordial to Bella, that she expects to improve enough, not to need a change here. But I hope mother will come this way before her return.

I have wanted to tell you something about Hilo Boarding School on this sheet. It is a very interesting and important school for this Island. and I have realized this more since I have taught here, than ever before. I do not know how much you hear or know of the business letters that are sent from the Islands to Dr. Anderson. or now to Dr. Clark. but perhaps you have heard something about Father L's desire to have a successor in training before his own death or failure of strength leaves it unsupplied.

But between us, it is very hard to arrange in regard to the succession of these dear & reverenced fathers of this mission. I feel a tender sympathy with them dear mother A. You know I wrote you we hoped Mr Gulick's family would be removed to Honolulu for Mr. Lowell Smith proposed him for his successor, and had talked freely with him about it. but after they had made all their plans in expectation of it, he wrote saying he & his church had "laid it under the table" for the present. It was a great disappointment to them, and as all but we have come to the conclusion it was not the will of the Lord that it should be a remove now.

Well, it is a desperate struggle for the fathers to give up. & I cannot help a sympathy with them. I do not feel hard towards Father Lowell Smith.

Now with Father Lyman I fear no young man could consent to go in on the plan of joint superintendence as he desires. and if he yields up the whole charge of the school what will he do? It is his life. and he loves

it quite as much as he does one of his children. So I hope and trust if he must resign it entirely that the right man will be found to take his place. Dr. Anderson will know that Mr. Rexford Hitchcock has been suggested as a suitable person. I am sure it would be a trial, doubly severe, if Father I. should have to resign into his hands.

It is not fitting for me to sit in judgment on his character perhaps. But I will in confidence to you two, tell you the reasons why it seems to me. he is scarcely the man for this place. Dr. Anderson, I think knows the character of his father, a most excellent energetic minister, but not a very good pecuniary manager, and those who knows his sons best, testify that they have this hereditary failing. From my own personal knowledge, I could not make an assertion as to Mr. R. H. His business capacity. but I have heard it said that he was careless like his father before him. so let that go for what it is worth. He is a most enthusiastic teacher of English to natives, placing it above the vernacular. and were he to have the control of the Girls Boarding School. I think he would place the English education

tion before the Hawaiian. at least I draw my own conclusions from his own remarks to myself. Lastly, he is extremely rough in his manners, and oftentimes he storms at his scholars in apparently a furious manner. One of the cousins who visited his school, & spoke in high terms of the fine singing he had drilled his class to, remarked. "But how he does storms at them, I should think it would be bad for the sensibilities to be under him." As he remarked to me personally. "I fall into a fury with them if they dont pronounce right. It is the only effectual way." I have hoped that Mr. Lyman's youngest son Francis who is now in a course of education would feel inclined to return to take his father's place. But I somewhat fear that Harvard University is not the place to develope missionary spirit. Well the Lord has all hearts in his hands, and can ordain our ways. To Him we leave the future of our institutions. Miss Bingham's school prospers, but the Cousins alone are not able to do all for her, and the public outside must continue to help as they have done this year.

I must close with much love to you all. Sarah & dear ones. Mary, to hers. Edwards & William "Mee" Tom off Islands & daughter M. A. Chamberlain.

St. Louis Dec. 28th 1868

Revd. S. B. Treat
Dr. Sir.—

My mother's increasing age has made it necessary for me to give up my Western home and business and return to the Islands to take care of her, for I am the only son, save James who is preaching in Wisconsin, who can hear: both Warren and Levi having lost their hearing.

I find that Mother is much troubled about proposed changes in the old Depository; and as I know how dear to her is the home of her mission life, which father built from slates purchased by his own money; and have reason to imagine that any such change if it does not look to a future pushing her out of the old house, would have a strong tendency to make her uncomfortable, and it may be shorten her life, I feel it my filial duty to use every effort both here and

Mother's coming to a consideration of slates at auction before Ka-ma-ik-ki-ki-ti-ki, called Kaiana, Tacin value by exchanging a slate for a stone axe.

in the Sandwich Islands to prevent any change.

When my revered father died, one of his last charges, I think the very last, was directed to Bro. James:

"Take care of your mother".

At that time father hoped I would become a minister & did not imagine the slow James would get an education. James, however is a home missionary and I feel that from the grave my father's charge comes to me.

Will you then pardon me for addressing you in this matter, and through you the Prudential Committee?

Perhaps I ought to address Dr. Anderson, as in a certain sense a second father; but as he has been at the Islands, as he has seen our birth place, and our mother in her home I think it best simply to refer to him as peculiarly competent to judge the validity of the objections I offer to the re-establishment of the mission head quarters at Kawaiahao.

Copy

Objections presented to the Prudential Committee by X. E. Chamberlain, to establishing of the Seminary Head Quarters at Kawaiahao.

1. The depository and the proposed buildings are on a back street in the rear of the old stone church, and are also in the rear of my mother's premises, in whose yard a part of the depository is standing: the whole being so far from the business center of Honolulu, that Castle and Cooke, than whom none at the mission possess more sagacious business judgement, abandoned it years ago.

2. A change in the officers of the Hawaiian Board may produce a change in the location of offices & families. and in the absence of a prevailing cause at the present time for making the place of business of the Hawaiian Board a part of the dwelling of any of its officers; any expenditure of money for that purpose would become useless, if it were not an absolute waste of the funds of the Board.

4.

The same reasons which put the Mission Rooms in Boston within a stone's throw of the old State House, and State Street, should put the new Hawaiian rooms in the Heart of Honolulu.

And I submit:- That if the Prudential Committee were to suggest to the Benevolent Societies of Honolulu, that the stone of the old depository and a certain sum would be granted to them, on condition an appropriate building spot be obtained, and sufficient sums be subscribed to erect a substantial structure, to be occupied as shall be agreed, - in common for business purposes:-

It would be a step in advance which would benefit permanently missionaries, missionary children, natives and foreigners.

I am Yours Most Truly

J. E. Chamberlain.

address
Care of Horace Holton.
St. Louis, Mo.

J. E. Chamberlain

St. Louis, Dec. 28. 1868.

Rec'd Jan. 1. 1869.

Ans Jan 15/69

HONOLULU, MARCH 29, 1870.

Dear Cousins:

Your Corresponding Secretary regrets that an unusual press of domestic cares, and unavoidable absence from Honolulu at the opening of the new year, prevented the preparation of the January Circular Letter, but hopes to make the present issue of double interest. During the past six months much has transpired of interest, but the last *three* months especially have developed matters worthy of special comment. As the new year opened, longing eyes were turned daily out upon the strip of blue Pacific that bounds Honolulu's horizon for the sails of that white-winged messenger of "peace and good will," the *Morning Star*. Day after day through the whole month of January we looked in vain, and as February opened, some anxiety was felt as to her safety, as it was fully time she should be here, even had the contemplated explorations been carried out. On the fourth day of February a brig hove in sight, bearing, not the Star and Dove, but the English ensign; and as soon as communication could be had with her, it proved that she filled the place of our much longed for vessel, for she brought us tidings from those isles of the ocean, and bore as passengers the captain and crew of the *Morning Star*, and the missionaries—Rev. Mr. Sturges, wife and child, of Bonabe; Rev. Mr. Snow, of Ebon, and Rev. J. F. Pogue, who went down delegate from these islands last summer. While the sad news, "the *Morning Star* is wrecked on Strong's Island," flew from lip to lip, causing sadness in every heart that felt an interest in the spread of the Redeemer's kingdom, *thanksgiving* was the next emotion for God's great goodness in sparing the precious *lives*, priceless beyond mention when compared with the mere dollar and cent loss of the vessel. As the particulars of the wreck have been fully reported in local papers, we will not dwell on them here. The news from all the mission fields there was full and varied in interest. From those islands where the leaven of the gospel has longest been at work, the news is cheering. On Strong's Island, where the *Star* was wrecked, the contrast from eighteen years ago was most strongly brought out. Those once savage, blood-thirsty islanders, who had even lured ships to destruction, and cut off the crews in cold blood, now vie with each other to help and save, paying every kindness in their power to the shipwrecked ones, sharing with them their homes and food, and when recovering some valuables from the wreck, bringing every scattered piece of money to the missionaries. This little island now forms a Christian community, with a church over which is ordained and settled one of their own people, a true Christian man. Well may we exclaim, "What hath God wrought!" Rev. Mr. Sturges and family sustained the greatest personal loss of goods and clothing and the far more serious one of manuscript translations of the first twenty-three chapters of Genesis, the first seventy of David's Psalms, and several hymns for a small native hymn-book. The former losses have been in a measure repaired by the sympathy and kindness of Christian friends since they arrived here, but the manuscripts must be re-written. Mr. S. has labored for eighteen years on Bonabe, and this is his first return to scenes of Christian civilization and culture. Mr. and Mrs. S. have interested the Christian public here at various times with accounts of their work on Bonabe. It has been a hard field, but already have they witnessed glorious results of the power of the gospel. May the Lord richly reward their faithful toil, and cause them to see the wilderness there yet to bud and blossom as the rose. At the present time Mr. and Mrs. S. are superintending the printing of the translations of the gospels of Matthew and Mark. Rev. Mr. Doane is now left alone on Ascension Island—the only *foreign* missionary in Micronesia. Surely we should support him by our prayers, sending telegrams by way of heaven.

From Ebon, Marshall Group, where Rev. Mr. Snow has latest labored, the news was also very cheering. On all the islands of that group where the gospel has a foothold, the light is spreading, and the blessed results are seen, especially in quickening an active spirit of benevolence. Their contributions to the Monthly Concert are highly commendable. On this group is stationed Rev. H. Aea, in whom our Society is especially interested. In our circular of March 19, 1869, we mentioned that a new station had been taken at the extreme south of the Gilbert Group. From this island, Tapiteuea or Drummond's Island, the news brought by Rev. J. F. Pogue was most cheering, and even *astonishing*, for the reception of truth has been very rapid, and superstitions have yielded at once to the gospel, and a large and flourishing school has been established. But from Apaiang, another island of this same group, (the island where our cousins, Rev. H. Bingham and wife, spent the flower of their youth, and where they have "sown in weeping" seeds, which we trust they shall yet see spring up, and "come again rejoicing, bringing their *sheaves* with them,") *now* from this island we hear not words of cheer. The same struggle between light and darkness mentioned in a former circular is still waging, even more desperately than before.

A year ago this month, March 20, 1869, Rev. Mr. Mahoe, the Hawaiian laborer left on Apaiang, was shot by one of the natives "through the right breast, just below the collar bone, the ball coming out at his back just below the shoulder blade." Here four months afterwards, he was found by Mr. Pogue under the kind care and protection of friendly foreigners, but still suffering from his severe wound. He was removed to Butaritari, to the station of Rev. Mr. Kanoa, hoping to return to Honolulu in the *Morning Star;* but after the wreck, the *Annie Porter* touched there, and it was deemed inexpedient to bring him, as the accommodation and supplies were limited, and unsuitable for an invalid. So he was carried to Ebon and left there, at his own request. He has the martyr spirit, and desires if health is restored, to labor again among the people of Apaiang. We must not leave this subject without mentioning that the house and property of Rev H. Bingham, of Apaiang, were utterly destroyed by a lawless mob at the same time of the outrage on Rev. Mr. Mahoe, and the sleeping dust of their infant scattered to the winds. In view of all these outrages, and many other acts of barbarism practiced on American shipping on those groups of islands, the Micronesian missionaries have urgently entreated the American Government to send a vessel of war among the various groups; and at the present time the *Jamestown*, an American sloop-of-war, is in our harbor, destined for those waters. The question is not yet decided whether Rev Mr. Sturges and Rev. Mr. Bingham shall go down in her.

We have received letters from the Marquesas Mission also since our last date, from our missionary, Rev. S. Kauwealoha. Under date of July, 1869, the Secretary received a very full and interesting letter, giving particulars of the burning of their dwelling house and the girls' school house to the ground. He was absent from home when the fire broke out, and the flames spread with such rapidity that nothing could be saved. For some time afterwards they were forced to lodge almost anywhere, in caves or under the shelter of his upturned boat, till a small temporary dwelling could be erected. After hearing this letter, the Society felt more than ever how opportune would be the donation of $50 we had voted to send him, in addition to his salary. We are happy to write that the whole has been forwarded to him a few weeks since by the schooner *Isabella*, which was chartered and sent by the Hawaiian Board soon after the news of the wreck of the *Morning Star*. An extra grant was also made Mr. K. by the Hawaiian Board for his boarding school and building materials sent for substantial dwelling and school houses.

This brings us naturally to mention the Kawaiahao Female Seminary which is so much an object of interest to us. It affords us much pleasure to tell you that during the last month a much needed addition has been made to the premises A new building, containing dining room, kitchen, work room and pantry, has been erected, which is a great addition both to the appearance and comfort of the institution. The expense of this building has been $1,650. Of this sum $1,450 has been raised by contribution of friends, donation from the Ladies' Benevolent Society of Honolulu, and other sources, leaving a small debt of $200. We mention this fact to quicken the benevolence of all who feel interested, hoping it may soon be contributed. It is not perhaps generally known that this Seminary has warm friends in the United States. It is pleasant to link their names with ours in this work. From the Essex Street Ladies' Society of Boston, a remittance has just been received towards the support of one pupil; also fifty dollars from friends in York, Pennsylvania, for one of the children of the Marquesas missionaries, and fifty dollars from Miss M. Raymond, (a former pupil of Miss B.'s,) to be appropriated for little Rhoda Kanoa, who is yet in Micronesia awaiting an opportunity to return here.

The Treasurer has prepared a brief statement to embody in this Circular, showing the state of our finances at the present time. "The receipts for this year up to date, March 29th, 1870, have amounted to $629 83
And the balance from last year was - - - - - - - - - - - - - - 219 84

Making the total avails - - - - - - - - - - - - - $849 67

The amount disbursed since the last Annual Meeting is $644 39, and the whole of the appropriations made by the Society amount to $975, leaving a balance yet to be paid of $330 61. Our appropriations and actual expenditures *in fact* will not fall far short of $1,000, and therefore by the 11th of June, we should be *pleased* to receive the sum of $370 additional to the amount already raised. We are glad to mention a generous donation from Hilo of $37. Will not the other stations on different islands emulate their liberality? It is a mistaken idea that some have entertained that our Treasury is overflowing because they have noticed a balance of two or three hundred dollars is sometimes carried to a new year's account. In order to dissipate this idea, it is only necessary to say that the quarterly payments of July 1st soon absorb any such balance."

As this letter is so full with the interesting missionary intelligence, the usual notes of items of local interest, as Removals, Deaths, Births and Marriages, must be deferred for collection in the Annual Report in June.

With a cordial "aloha oukou," yours in behalf of the Society,

M. A. CHAMBERLAIN,

Corresponding Secretary.

M. A. Chamberlain

Honolulu March 29, 1870.

Rec'd May 14.

Honolulu, June 22, 1870.

Rev. Dr Clark,

Dear Sir,

I regret that I deemed it my duty, very briefly, to tell you of some of the early trials of my early life and of my embarkation in the missionary cause. I am not naturally of a communicative disposition, and there is no one now living, that knows so much of my early history as I have told you. My motives for so doing was, that I might not be misrepresented or misjudged by those who knew me not.

And now my dear sir, let me beg your forbearance while I state in writing, what I meant verbally to say, in honor of my father. After he gave me up to the missionary cause he was greatly reviled and blest, and being a man of most powerful will, at the age of 56, he broke off all his bad

habits chewing tobacco &c. - he was restored to church privileges, and they wanted even to elect him a deacon or Elder, but he would not accept it. He married again, and after ten years buried his third wife.

His interest in the Sandwich islands was unabated till his eighty ninth year, when he fell asleep in Jesus, and our next meeting, I trust, will be in heaven.

Now I must bid you Good bye. No answer is expected to this - I am thankful to God, for the privilege of having seen and conversed with you. May your visit prove a lasting blessing to the mission, may a gracious Providence preserve you on your return, restore your health, reward your labors of love, in the salvation of many souls.

One more request, and I am done. Will you please do me the favor to take charge of a letter and photographs for Mrs Dr Anderson?

Very truly Yours,
M. P. Chamberlain

Mrs. M. P. Chamberlain

Honolulu, June 22. 1870.

Rec'd July 21.

Rev.d Dr Clark

ABC 19.1 v.18

Chamberlain, N.

107. A.L. to G. N Clark; 5 Sept 1870

Chamberlain, M.A.

108. A.L. to G.N. Clark; 8 Sept 1870

Corwin, E.

109. A.L. to R. Anderson; 1 April 1865

110. Same; 9 Aug 1865

111. A.L. to W. Alexander; 12 Sept 1865

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112. Corwin's report on English missionary

Honolulu, Sept. 5, 1870

Rev. G. N. Clark D.D.

Dear Sir,

Herewith an copies of letters recd. by the Secy of the Hawn Bd from Rev. E. T. Doane by the return of the U.S.S. Jamestown.

The Sec'y - Rev J. T. Pogue, has been visiting the chhs on Hawaii since early in Augt. and is still there - Expecting to remain until the middle of the present month. He wrote to me directing that a copy of Mr Doane's letter be made out and sent to you by the first opportunity - Which we now do by the mail which is taken to day for San. Francisco per U.S.S. "Kearsarge". Enclosed is also a Copy of the Agreement of the Kings & Chief of Ponape on board of the U.S.S Jamestown

A Copy of the Pacific Comt. Advertiser which contains a printed letter from Mr Doane to that Paper is also sent to you by this mail —

Very Respectfully

W. Chamberlain

The Jamestown is still in the port of Honolulu

W. Chamberlain.

Honolulu, Sep. 5. 1870.

Rec'd Oct. 8.

Ans Oct. 19.

M. A. Chamberlain 108

Honolulu, Sep. 8. 1870.

Rec'd Oct. 15.

Honolulu Sep. 8 1870

Dear Dr. Clark. No. 29 —

Oh I wish, (we all wish,) you could have been with us Dec 1st. and again entered the grand old Kawaiahao church. behind the pulpit of which, still remains the mottoes, (though faded now)

"1820 JUBILEE 1870"

"Ua mau ke ea o ke aina ma ke pono."

Yes this blessed Jubilee year. we gathered again on a memorable occasion.

Mr. Kuaea came down last week from Lahainaluna to claim his bride; plain, good-natured, solid worth, Samar Ma Ka Ali'i and Miss Bingham gave the wedding reception. But let me tell you about the scene at the church first. The church was well filled, but not crowded. and about quarter of 8 the bridal procession entered the wide aisles from the great door; two couples first, of grooms men and bridesmaids.

My wife's letter must be answered.

I regret that this is so poorly written.

in this "haole" fashion, with this originality of their own. A long distance placed between each couple, so that "the groomsmen & bridesmaids, do, should receive their proper share of observation." A very good looking couple they were. But the groom and bride soon rivetted all eyes, and took their place before the pulpit. Mrs. P. C. Jones had dressed the bride. The wedding dress was given her by Mrs. E. O. Hall, & was made in foreign style of course, & the wedding veil & wreath were Mrs. Jones's gift, and her gloves & handkerchief were gifts from another friend, and no "haole" bride could have appeared more modest or complete. Rev H. H. Parkes & Rev. A. O. Forbes were in the pulpit. Mr. P. read select passages on matrimony from the sacred word, and then Mr. F. tied the knot. (The bride belongs to his church.) Mr. P. then prayed, & Mr. F. pronounced the benediction. Then came the charming reception, and if you had been present, I think you would have approved of it as a genuine 15 Amendment party. Mother was the matron

of the house. having staid to keep guard over the parlors with the choice wedding cake and the valuable array of wedding gifts. Miss Lydia B. had hastened out before the rush, to be ready to receive them on the door step. and then as they stepped inside the parlor (elegantly festooned with wreaths of the girls' weaving, & be sprinkled with flowers,) mother greeted them both with a kiss: upon which Dr. Judd standing just behind commented, "well I declare!" And then to understand the charming evening that followed you would have needed to be there yourself. Nearly one hundred 100 guests, perhaps quite, were there. of all shades of color. and mingling in harmony. The wedding cake had been made by Mrs. E. O. Hall & bride's loaf at the Seminary were beautifully iced & wreathed with flowers. On the piano were gifts of silver (that is, plated silver) glass ware. and table linen. vases. & books. Mrs. Dimond's gift was a silver cake basket. Every present is a testimonial to the esteem felt by the donors to the merit & worth of both.

The cake was passed around, the presents inspected, and the utmost sociability reigned. About nine the girls sang a few sweet S.S. pieces & the guests gradually scattered & away. The bridal party took their leave soon after nine to the home of Deacon Naone in the rear of our premises. and we all felt happy & glad in this new trophy & the advancement of this race by the gospel. Only one thing marred the completeness of the enjoyment. Dear Miss Ogden, the teacher who had the first & longest part of Samar's education; & who counts her endeared "daughter beloved", was confined to her bed with fever, & unable to be present. The Lord has given Miss O. to see, in her life time, rich fruits of her self denying labors. About two months since, her daughter, Maria Kebela was married, sweet worthy girl; & friends gave her a choice collection of presents. She is now Mrs. Martyn, & resides in Kaua. Her husband is a half white youth, educated at Punahou, in part. By latest accounts Mr & Mrs. Martyn had opened a school in Kaua of 25 pupils with promise of more.

Sep. 24. The steamer is in again & only waiting for the Australian boats to connect and we must hasten to close our letters; for this is Saturday, and if she arrives late this P. M. no doubt she will leave again on the Sabbath. The laws if strictly carried out would forbid this; but we have unprincipled men holding the offices of highest trust; & they wink at the violation.

I do not know as you have any correspondent who will write you by this mail of matters which are rather agitating the community now in the matter of the press. but if you are able to take time to read over the papers from the Islands you will gain some idea of it. Some of the sugar planters on Maui have become so incensed at the tone of the Com. Advertiser that they decided to withhold their patronage; & even went further, trying to form a combination against Mr. Whitney but that was thwarted. Then another publisher in the place "Black n Auld" got out a Prospectus for a new Commercial paper. to Mr. Whitney finding it would soon be a formidable rival,

has now sold out his paper & printing establishment to the new firm. To day's paper will be the last under the present management. There are some who feel that this is a new form of the old evil, "Slavery" and that now its is "crushing out Free Speech." Time must develope & settle these questions. Certain it is, that in God's Kingdom, all wise Providence no giant evil shall long win the day.

"After the darkness light! Out of the evil, — good!
From foulest wrong, uprisetth Right.
Sin cleanses O. Christ in Blood!"

Mr. Forbes feels very much depressed these days, and even begins to turn his mind towards the thought of a return to the U. S. as a field of labor in a year or two. It is certain that they cannot remain here in Honolulu without some increase of salary. Mr. F. is an eloquent Hawaiian speaker; & this mother's opinion, as well as my own, that he could never be more useful than he is here.

And now with a hearty "aloha," to yourself & Mrs. Clark from us all.

I remain your friend W. A. Chamberlain.

Private and Unofficial

Honolulu April 1st 1865

Dearly Beloved Doctor Anderson

Your late letter in reply to mine of April 11th 64 was gratefully recieved as a token of kind remembrance from one whom I respected before but whom during his Island visit I learned to love. For that good old word is the only one to express the feeling which uniformly arises at the remembrance of our christian fellowship while you were here. I had intended to write to you again on the 11th of April this year but the going of my good Deacon Hall direct to you has templed me to write on the first. You will not suspect from the important use to which I devote "All Fools day" that I have become a pervert to the faith of the Reformed Catholics & taken to keeping saints days according to the reformed calendar

Your book on the Islands has been read with great interest here and I regard it as calm clear concise appreciative & impartial. Accept my grateful acknowledgements for the favor of a copy.

You will mourn with all the lovers of Zion here over the sad sad fall of Mr Rowell of Waimea & feel how sad our mistake in dealing with leniency for the sake of his excellent family with one whose heart had so manifestly become the resting place of such perverse doctrines as must have speedily expelled him from any orthodox church at home. This is another illustration of the connection natural & necessary between a bad life & a false faith. Ought not the brethren to be warned by it against that mistaken charity which leads them to endorse & expend the funds of the Board upon such an erratic

badly ballanced & unorthodox man as George Bicknell whom they have against my most earnest protest helped to support at Ewa on this Island. I venture to say that he could not find fellowship as a christian minister in any association in New England or any Presbytery in New York. I certainly have never enjoyed the reputation of a heresy-hunter nor am I a stickler for any form of government. I have always been too liberal towards congregationalism to suit my brethren in Cal and too much wanting in an intense congregationalism to make me a favorite among that denomination: but there is a laxness in this mission respecting creeds & practice in church matters which I am sure you would be one of the last to tolerate. Congregationalism always

jealous of the exercise of authority and with scrupulous care guarding the independence of the churches is here in its weakest form where it needs to be worked in its strongest form. Believe me I do not ask for nor desire any change of system. I only ask that what is already the established order may be worked with the utmost vigor & efficiency - Witness the sad results of the slipshod & hesitating course of the dear good brethren on Kauai even after the awful & long continued wickedness of Mr R became known - Instead of the Island association meeting at once at Waimea, exposing the enormity of their pastors guilt to the church, warning them against becoming partakers of that guilt by any further fellowship with one whom the Bible & bad men alike must brand as a whore monger & a liar, and advising them at once, then & there, to call a council to dissolve their relations to him & to call & settle another pastor; they have left the matter to run along for weeks, till that base, bad man, unpenitent and unwashed, shameless & brazen, has divided the church and may succeed in seducing away a majority. In which case what could hinder him from holding the church property & his position as pastor?
You will see with what strong resolutions we armed our beloved Dr Gulick & sent him to Kauai to attend with the brethren in their association called (too late) to attend to this matter. I have more confidence in the energy & manliness of the Dr than in all the Kauai association in this matter. They have been disposed to wait for the action of the General association next June

And to the urgent letters from this Island to proceed to the utmost limit of power in their own body & in this own Island, they have replied, "We do not see what we can do"; Seemingly asleep or as ignorant as babes as to the working & practical power of congregationalism in such a case. Dear Doctor, do I speak too strongly? While I write my tears are flowing and my heart bleeds to think what damage, perhaps irreparable, has already been wrought to that church & the mission by a tardy & tender dealing with the most flagrant case of base wickedness & hypocrisy I have ever known.

One of the noblest acts of your official life was the promptness with which you and your associates exposed the guilt of Dr Pomeroy, and at once washed clean your hands & the American Board from official fellowship with such vileness. God give us grace that we may all stand. But never should the Minister of Christ cherish one thought or hope of leniency & continued fellowship, if, from such heights of influence, he shall fall so low.

The Bishop's reply to the appeal of the A B C F M & to your book on the Islands has just appeared. Mr Hall will doubtless bring you a copy. Till it appeared I had entertained some thought of answering it. But really it is so low & contemptable that I am not disposed to dirty my hands or worry my mind with following through his rehash of all the low slang & slanders against the mission which bad men have for the most part ceased to reiterate.

I shall leave the matter to the mission children. Indeed it might be safe to leave the overgrown baby to the grand children of the mission for an answer.

I have made sundry suggestions to Prof A. who will I think skin the scamp alive and hang up the pelt to dry. I once held to the doctrine of the parity of the clergy, but I have given that up since the coming of these simpletons.

Staleys pamphlet is full of misrepresentations falsehoods and garbled quotations. In Page 20 he says, "Immediately after our arrival, it was resolved to put us in an attitude of hostility at once. We were invited to meet them upon a basis, not of social but ecclesiastical equality. Perhaps our Puritan friends wished to place us on the horns of this dilemma either publicly to abjure a vital principle of the church or to seem wanting in Christian charity." What a confession that they must seem wanting in Christian charity or publicly abjure a vital principle of the church. As the invitation to attend the monthly concert was extended to Mr Mason by Mr Damon & myself ~~spoke~~ from a spontaneous impulse of Christian courtesy towards those whom we mistook for christian gentlemen & without any consultation with any one else respecting the matter, we alone are responsible for it. And we certainly had no thought of placing them on the horns of any dilemma. When we lay a trap it will be for larger game. This is a gratuitous assumption of bad motives, when we had no thought of any thing but kindness. In p 60 he says when the invitation to attend the Fort St prayer meeting was declined the note of war was sounded the pulpits of the congregational meeting houses rang with denunciations. &c. As respects Fort St pulpit & the Bethel there is not a word of truth in this. I have never made any reference to them in any discourse nor in my prayers except to pray that they might be prospered in their coming & blessed in their work, before I learned their real character. This is only a slight matter & one of the least important of his misrepresentations. But I mention it because it was an affair more personal to myself than anything else he mentions.

Fortunately my hands are so full of my own pastoral & pulpit labors to save souls that I have little or no time to spend with any controversy. Never have the tokens of Gods favor to Fort St & the Bethel been more marked there is a revival among the sailors and Mr Damon yesterday received a number of the first fruits into his church. Fort St was never more crowded. Nor has there ever seemed to be a deeper interest in the great concern of salvation

since I came among this people.
O that the work may increase & God may cause his grace to abound more & more. If he shall pour out his spirit with great power this shall be the best possible answer to all our enemies.

You speak of the employment of Mr Brigham as of doubtful expediency. I had no hand in that arrangement. It was a thing done during my absence in Cal last summer. And as Mr. Damon urged its continuance I could not oppose it without the risk of its being used against me among the Unitarians here, as a proof that I was so opposed to them that I was unwilling to give employment to one of the best of them as a teacher.

In fact I cannot dispute that he is a very good teacher though I have some doubt, as you have, whether the religious influence he may exert is of the most desirable kind. — I ask Mr Mills when next you see him to read to you my confidential letter to him respecting my agency in the changes at the College: and regard the information in that letter as equally confidential to yourself. I do not remember that there is any thing in that letter which I should object to your seeing. And as it bears somewhat upon the endowment question of which you write to me, you may, if you think the matter of sufficient importance and Mr & Mrs Mills do not object, write asking them either to send you the letter or such extracts respecting college affairs as they may see fit to make. It may explain to you why though feeling the deepest interest in the College I hesitate to act promptly upon your generous suggestions respecting the importance of making out a strong case as the ground of an appeal for a full endowment. We now need most of all a good thorough going English teacher to take Mr Brigham's place. A good speaker & teacher of elocution

Rev. E. Corwin 1/66.
Honolulu Apr. 1. 1865.
Rec'd May, 30. 109

A man well posted in finances and having the back bone to trade where he can do it to the best advantage for the college, who will insist upon books & accounts being properly kept, & the funds safely invested, is needed somewhere in the institution or I can have no confidence that we shall not for years to come be a tax upon the American Churches when with efficient management a school with so much property ought to be much nearer to self sustaining. Talk freely with Mr Mills or with Mr Hall respecting this portion of my letter but with no one else.

You speak in no respect too highly of the energy & faithfulness of Dr Gulick. And it will please you to know that your exhortation to stand by him was quite superfluous as I am doing & intend to do just that thing. He is a great worker. Holds as much steam as can with safety be compressed into the same compass, and, with a very prudent and conservative body to deal with, there is little danger that he will go too fast or too far. We esteem him very highly for his works sake. He is heartily in sympathy with the great system you inaugurated during your visit. And we now see that God directed us to the very best man available for the important position.

I see I have written too small for one to read well at your age. It was not because I intended to compel you to take a microscopic view of things but I expected to write so much that I must economise space. With much love to Mrs Anderson I am in haste your devoted friend

E. Corwin

I have not time to read what I have written — excuse any mistakes of punctuation &c as

Hana Plantation East Maui
Aug 9th 1865

Rev. E. Conrow

Rec'd Oct. 21.

Dear Mr. Anderson

As I am here with my family spending a summer vacation I find time to write what I have thought it my duty to communicate to you ever since General meeting. Among the many good things done at that large & interesting meeting there were two or three which I think so much to be regretted that I shall speak freely to you of them without the fear that they will have any undue influence upon your mind, or that you will regard me as an unappreciative critic upon the glorious missionary work here or as a constitutional grumbler determined to find fault with some one.

1. I very much regret the action taken by the Board respecting the Morning Star which has long enough been an enormous bill of cost to the American Board. The Board were quite unanimous in the opinion which I still hold that she should be sold here & replaced by a 1st class schooner. Till suddenly the Micronesian missionaries discovered that if the Star should be sold we should not be likely to afford them as good cabin accomodations in the form of state rooms on a new vessel adapted to business purposes in the intervals of her proper missionary work - they or rather Mr Snow & Dr. Gulick then insisted that she was just what they wanted, that she was far better for their purposes than a schooner without state rooms would be & that at whatever cost she ought to be repaired. On the strength of this sudden conversion on their part the full Board including a large number of the natives who know nothing

of the subject in hand and many of the old Missionaries from the out stations who had heard none of the discussions and confessed that they knew nothing for or against the repairs voted to recommend the measure. I have reason to know from the positive statements of Capt. Gillett that the vessel after those very costly repairs will still be an old unseaworthy craft since he is sure that she has much rotten wood in her below the water line. It will always cost more to run a square rigged vessel than a fore-&-after: nor can such a vessel even after the most thorough repairs earn her living in the coasting trade about these Islands as a schooner might do. She carries too little in proportion to her registered tonage. And she must always be at expense of being towed into the harbor by the Government Tug whenever she reaches Honolulu, where a schooner can always come in without a tug.

As to Dr. Judd's proposition to lay up the vessel in the harbor under a hot sun for several months every year I regard the thing as so preposterous upon its face that I have little fear that it will be endorsed in Boston. My good friend Dr Judd would himself be the last man to keep a vessel thus unemployed for months every year in a place where freighting is so high & schooner property pays a better percentage than almost any other investment. Had the Mission for the last ten years owned a schooner of say 120 tons, a sharp good sailer like the Nettie Merrill of our Island fleet with but one energetic capable Capt, a mate & 4 or 5 men she could, if well managed & employed in the Island trade for half the year have paid her

expences for the whole year. And so our missionary tending could have cost comparatively little. But with one Capt on shore hoping to make his living out of the profits, and another Capt on board expecting to make his living by hard work: with a vessel poorly adapted for any trade & so poorly built as to need constant repairs though required to do no hard straining work, you have been called upon to expend, for the services of the Morning Star, a sum which it would hardly be expedient to name in bulk to the American Churches.

Let the Morning Star be sold at auction here with an upset price of say $3,500 or $4,000 immediately on her return from Micronesia. Add to this sum the 7,500 which Dr Judd asks you to expend for the thorough repair of the Morning Star & you have say $11,000.00 to $12,000.00 Add to this one or two thousand if necessary to procure from Mr Foster of Honolulu the building of a schooner on the model of the "Helen" which he built & sold to the Haiku Company for $5,800.00 & which is now earning for the Co more than twice the cost of running her. In fact this little vessel of 60 tons earns enough by transient freight & passengers on Molokai to pay all expenses so that it costs the Co nothing to put their sugar down in Honolulu. Though only 60 tons register she carries much more & is the fastest vessel of her size in these seas & about as staunch & sound as it is possible for a vessel to be. I have no doubt that for $12,000.00 a vessel of twice the size could be built by Mr Foster which would need little repairing for years, and more than pay her way all the while.

Whereas if at great expense we

repair the Morning Star she will still be an old expensive craft with a bad name & little adaptation to any trade. In these views your Financial Agent Mr Castle fully concurs. and though we are in a minority we hope you will consider the question as having at least two sides. I have not conversed with any business man here who would not regard the expending of $7,500 on the Morning Star as a very foolish waste of money.

2. I very much regret the course of Dr Gulick & the Association in the removal of the Kaw school. After a protracted & very earnest debate the white brethren who voted were equally divided. Mr Damon who expressed himself to me as opposed to the measure declining to vote because he had not been able to understand the discussion & Mr Castle & Dr Judd who were strongly opposed to it not being present. But Dr. G. by his influence with the natives & using your name as strongly favoring the change. assuring us that if we did not make the change the American Board would, succeeded in securing a small majority in favor of the measure. More than half the Mission brethren feel very much opposed to the measure & not a few of them impute very selfish motives to the Gulicks in persistently insisting upon the removal for the sake of renting or making sale of

(2) a comparatively worthless property at Waialua which when repaired by the Board at great expense cannot in their opinion serve the purposes of the school so well as the present pleasant place already secured & fitted up for the purpose.
I think the change has done much to alienate many of the brethren from the school and what I regret yet more it has damaged Dr. G. by giving at least the appearance of selfishness in permitting family interests to govern him, unconsciously perhaps, in the management of public affairs. It being throughout the whole discussion a sine qua non not only that the school should be removed to Waialua but that it should occupy those particular premises & that his brother O. H. G. should be removed with the school. The characteristic instability of the Gulick family if made thus to affect the stability of the institutions under the management of the Board may serve to make us the laughing stock of the public just as the constant succession of experiments failures & changes of the Reformed Catholics has caused them to forfeit public confidence in the stability of whatever they undertake.
For myself I cannot see one advantage to be gained by the removal except that Dr. G. will be able to dispose of a property which he could not rent for half what we will pay for it, & it brings his excellent brother & wife whom I highly esteem into nearer proximity to their family friends on Oahu:

which is all very well if it were not to cost the Board several thousand dollars to put the school in a poorer position than it now occupies.

Some say that they regard this act and the influences exerted to bring it about as the beginning of the end of Dr Gulick's influence. But I trust his energy will carry him through this & many more mistakes if it shall prove to be a mistake, without so far damaging him in the estimation of any one that they shall cease to esteem him for his many valuable qualities.

God will bless & all true men will honor the faithful earnest worker in spite of blunders. You will say with me that we have occasion to thank God if only two mistakes were made during a very important and harmonious meeting. But I think it none the less important that you should see how these matters strike some of us, even though with respect to the school it may be too late to change the result.

3. I think it yet more important that you should be informed of the action of the Board of Trustees of Oahu College in overpaying Mr Brigham $300.00

The bargain first made with him while I was absent in California last summer was for the first term only, one hundred dollars a month in cash, & to pay your rent as before for the President's house which he was occupying & also to pay his own board. At the end of the first term Mr Damon & Professor Alexander came to my study, Mr Castle & Clark the other members of the instruction Committee being absent, and Mr Damon proposed that we should let the arrangement

for the past term, stand but that in future Mr B. should be paid $100 per month with board & room rent till the close of the school year. This arrangement having been reluctantly assented to by me (as I was not in favor of such a man being employed at any rate, much less was I disposed to pay him more than we had paid Mr White & others as competent for the same service,) it was put in writing, signed by the Prof & Mr Damon, & communicated to Mr. B.

Nothing more was said of the matter till a meeting of the Trustees near the close of the third term: when Mr Damon intimated that Mr B expected to be paid for the three months of vacation 300 dollars & asked what we thought. He & the Prof urged that as he was a Unitarian & might have some influence to damage us here & at the East, it might be well to pay the $300.00. I objected that I did not believe in paying him for being a Unitarian Nor in buying any mans good will or good word for us at such a price I regard him as a very ordinary teacher as a green self conceited boy large in his demands & disposed to impress the Trustees with the idea of his influence & importance when I doubted very much whether these could count much for or against us either here or in Boston

At all events our bargain in writing was very definite to the close of the school year. Our rules & minutes distinctly stating that the school year shall close on a certain day in June that is with the close of the third term. And neither in law nor equity could he have any

claim for three hundred dollars for three months service which he did not purpose to render. He was not hired by the year but by the month. And had he ceased at the end of the 2nd term or in the middle of the third term he would not have thought of charging for a corresponding portion of the long vacation. Mr Samson & the Prof admitted that my argument in the case was unanswerable but as they had already committed themselves to Mr Brigham they voted in favor of paying his demand. The Prof's father & father in law voted the same way thus making it a sort of family affair. Mr Coan though regarding Mr B as wrong declined to vote & Mr Castle & I were left alone to oppose it. No other members of the board are in the habit of attending.

Mr Austin, a relative & friend of Mr Brigham told me that he honored Mr Castle & myself for our opposition to such an extra sum for services not rendered. He said the other Trustees acted as though they had a mint of money at their backs: that the contract was as definite as it could be, & that Mr B had not the shadow of a claim in law or equity.

Need I say that such financiering is adapted to shake the confidence of whatever business men & weight influence in favor of the institution

(3.) How can I be expected to give any more myself or to advise others to give to the College when the Trustees can afford to throw away funds at that rate.

In your letter to me some few months ago you say in substance that our action in the sudden appointment of Prof Alexander to the presidency of Oahu might have embarrassed the committee who had been ~~instructed to~~ authorized to procure a president at the east. Mrs Mills lately wrote to me that on receiving the news that I had moved the appointment of Prof A to that position, one of the Prudential Com asked her. Is not Mr. Conway a very rash man so suddenly to change his mind after only a few months before writing so urgent a letter to have a president sent from the east? Now if you will consult Mr. Castle's letter in which he communicates my motion you will see that there was nothing in that motion which could possibly embarrass the Board & the committee at the east. The substance of that resolution, which I carefully worded but of which I have no copy on me at present was that. whereas the school was smaller than it had been for years past & as it was not likely to demand a large no. of teachers for years to come therefore the secretary be directed to communicate to Dr Anderson our purpose to appoint professor Alex. to the presidency provided no action has yet been taken by the committee at the east which has in any manner committed them to any one as engaged for this position

& stating that when we learned that the way was open & the appointment approved by you we would then proceed to appoint him.

Now the fact is that Prof. A has not yet been appointed: though the Trustees take it for granted that it has been done. The next meeting after my resolution was passed Mr Castle after reading the minutes went on to read his correspondence with Prof Alexander stating to him that he had been appointed & he also read the prof's reply stating that he had accepted it. I at once asked on what authority he had made any such statement to the Prof referring him to the exact & careful language of the resolution which simply contemplated the appointment at some future time if the way was clear. Mr Damon & he both expressed their amazement at their mistake but had to admit that they had been quite too fast. Mr Castle in writing to the Prof & getting his acceptance of an appointment which had never been made and Mr Damon confessing that he had been quite too fast in sending word immediately to the East that the appointment had been made on my motion. It seems that his hasty & officious letter anticipating the official letter of Mr Castle went East a mail in advance of that & so produced the impression on your minds that the appointment was already made; which the official report of my resolution failed to correct.

If you know who of the friends of the college at the east thought me rash in the matter please correct their false impression represent me as the most perdidious of conservatives.

The fact was that my motion to appoint the prof was was dictated by the conviction that ~~the~~ certain ~~number~~ number of the Board were intent upon preventing the return of ~~Miss~~ & Mrs Mills who were known to be my dearest friends and they were also very desirous to secure the appointment of the prof to the place. But they regarded me as the chief impediment in the way of their purpose.

As I was persuaded that my friends could not return with the cordial approbation of certain persons who wished to forward the interests of their own family & as I had no disposition to keep up a factious opposition to what they had predetermined of possible to bring to pass; And as I had really a high appreciation of the Prof except in money matters I thought it best to break the bones of those who were disposed to make capital against me as one who failed to appreciate the Mission children & myself moved what they eagerly and unanimously passed & as eagerly took care to represent me as the originator of this action with the help of his family friends ~~and the~~ overpayment

of Mr Brigham confirms my doubt which you also express in your letter whether he will administer the finances of the institution with any judgement. My purpose is henceforth to confine myself to the spiritual interest of the school & let the Prof & Mr Damon go on in their slip shod way of making reckless bargains & over payments. Dr Wood Judge Allen Judge Robbins & all others outside of the mission have not for months attended a meeting of the Board of trustees & I despair of restoring the impaired confidence & interest of such men in a school managed so carelessly & inefficiently as this now is. In other respects I have no fault to find with the Prof if we only had a good Normal teacher to take the finances in charge & teach reading & spelling & some of the more common branches which are woefully neglected. Pardon my long letter which you may hardly think worth the reading & believe me your devoted friend & admirer loving you for your personal excellence & honoring you for your works sake

E. Lowrie

(Copy) 111

Honolulu. Sept 12th 1865.

Rev. Wm Alexander,

Dear Sir,

At the last meeting of the Hawaiian Board, I was appointed a committee to prepare a report upon destitution and supplies, with special reference to those mixed fields in which a growing foreign population is becoming a large and important element in society. Wailuku, so long under your pastoral care, has by the recent establishments of several plantations in the vicinity, become most prominent among those fields, & it is with immediate reference to the supply of that field, that I am desired to report. Common courtesy, not less than personal friendship requires that the first step should be to consult with the honored pastor of the district, who must be supposed to feel as deep an interest as any one, in seeing the foreign population, now so rap-

idly gathering around him, well supplied with the means of grace. Your own personal popularity & uniformly pleasant relations with the foreigners there & elsewhere on the islands, prove that you are not one of those missionary pastors, if indeed there be any such, who, in their exclusive regard for the interests of their native parishioners, have deemed it quite unimportant to gain the confidence & cooperation of the few foreigners resident among them. You will doubtless concur then with the members of the Board in Honolulu in the conviction that it is very desirable for the sake, not alone of the temporal & eternal welfare of the foreign residents themselves but hardly less for the interest of the native population, over which they must exert so great an influence, that every foreigner should so far as possible be brought under the influence of evangelical preaching, & that their families should be trained up in purity of doctrine & life.

It is manifest that if in such a

field as yours, the foreigners are permitted to grow up in practical heathenism, they must become a powerful, perhaps an overwhelming antagonistic element, tending to destroy, so far as possible, what has already been wrought among the natives. But I did not purpose to argue the matter with one, who may be presumed to far outrun me in his sense of its importance. I have only to ask of you the favor then at your earliest convenience, to supply me with a proximate census of the foreign population, now residing within, say a circuit of five miles from your church.

Please also express fully & freely your own views as to the best method of supplying such residents with pastoral care, & with regular services in English, say once each Sabbath; whether it would be most agreeable to have a missionary pastor, associated with you, who could learn the native language, & be a helper and perhaps a successor in the seminary & native pas-

torate, but for a time giving much of his attention to the establishment of a Foreign church; or whether you think it better to have an independent English-speaking pastor, acting of course in harmony with you, but confining his labors to the foreigners - perhaps combining for a time the work of preaching & teaching an Eng. school.

Can you from what you know of the disposition & ability of the planters, their workmen & others, give us information, as to what we might expect from them, for the support of such a man of fair ability, provided the Board should take the responsibility of sending for such a man, & paying his passage to the Islands. Please state your views as to the responsibility & relations of the Board to the temporary supply of that & kindred fields, as it is desirable that in inaugurating a future policy for the Board, we should avail ourselves of the wisdom of many counsellors.

Yours in fraternal bonds

(Signed) E. Corwin

Rev. E. Corwin to Rev. Wm. P. Alexander, Sep. 12, 1865.
Rec'd Nov. 21.

(Copy) 112

Mr. Corwin's Report on an English-Speaking Missionary

The undersigned appointed a special Committee to report to the Hawaiian Board upon the demand for labor among the foreign residents at various places on these Islands, and upon the duties & responsibilities of this Board to that class of our Island population, reports.

1. Of the present extent & prospective increase of destitution.

Beyond the limits of Honolulu there are supposed to be about 1400 foreign residents: of whom perhaps 350 to 400 are scattered over sparsely settled regions, where they can be reached by no organized religious institutions, other than those which are designed for the native population.

Such persons however generally find their social & domestic companionships chiefly among the natives, & speak their language; so that if they will they may join in public worship; & hear the gospel

preached every Sabbath.

But in the chief towns, & in the vicinity of the larger plantations, there are centers of foreign influence, where the relative proportion of natives & foreigners is constantly changing, in some cases so rapidly that the foreigners may within a few years outnumber the natives. This process is slow but sure over all the Islands; thus causing the religious destitution among this much neglected, yet influential class, to become more & more painfully apparent.

It is hoped that the two largest towns Lahaina & Hilo may be supplied with English preaching half a day each Sabbath, by the resident Missionary stationed in those places. Kona & Kau on Hawaii, as also Hanalei on Kauai, have also a growing foreign population needing the services in part of an English speaking missionary, and make it very undesirable that those stations

should be occupied by a native ministry which could exert but little influence in training to virtue & piety this controlling element in society.

But the most important station out of Honolulu, & the one to which the attention of the committee was specially directed, is that of Wailuku on West Maui. Four years ago this was a comparatively unimportant place, in a region where agriculture beyond the tending of a few Taro patches was much neglected, & where trade in its single small store was very limited. There were then perhaps 20 or 30 foreign residents within four miles of the Wailuku church. Now there are 300 or more within the same limits, & the number is constantly increasing. Two years ago there was but one store in that place. Now there are at least three flourishing rivals in trade, with a prospect of more, not to speak of the stores on the various plantations. A good machine

shop & Boiler making establishment as also a shop for heavy blacksmithing, are about to be erected, which from the skill & capital invested threaten to rival the Honolulu Iron works, & compete for the repairs of the machinery of the plantations in the neighborhood. Four years ago there was not a plantation on West Maui. Now, aside from those in Lahaina, there are four large sugar mills within four miles of Wailuku, & others are soon to be built.

These facts & statistics speak for themselves and render it quite needless that your Committee should report at any great length.

2. On the importance of supplying this destitution. It cannot be denied that foreign individuals or families ordinarily exert a greater influence for good or evil, than ten times the number of natives. It is of vast importance then that

this influence should in every field be in harmony with rather than opposed to the Missionary & his work.

It is then in every case an essential part of the missionary's work to bring religious truth to bear upon every foreigner, who resides within the reach of his influence. If he have sole regard to the progress & permanence of his work among the natives, he cannot afford to overlook or neglect a class of men, who are sure to hinder if they do not help him in his work. And if this gradual process of supplanting a perishing race, by those of a more enduring stock from foreign lands shall continue to go forward, what must be the ultimate condition of these islands, if, confining their attention to the Christianizing of a race just emerging from barbarism, they suffer a people destined to survive them, to relapse into practical heathenism. Nor could we frame a more concise & conclusive argument

to fix the policy of this Board than the facts themselves afford, were we called upon to report

3. On the relations & responsibilities of this Board in the work of supplying English-speaking pastors for the foreign population, wherever they are numerous enough to make a good congregation. Even if a considerable portion of the funds used in such service, were derived from the contributions of natives, yet must it be a most profitable investment for them, to supply the means for purifying the sources of influence, which must ~~be~~ so sensibly affect their own religious institutions, & give tone to all their social life. It is worthy of consideration moreover, that if this Board shall neglect to care for, and supply with religious institutions the foreign population of these Islands, they must to a great extent be left destitute, since there is no other organized body in evangelical Christendom — whose proper province

it is to care for them.

It remains only to report

4. on the immediate duty. We think no one can doubt that Wailuku is a field most promising, & one calling most loudly for our immediate & decided action. The accompanying letter to the pastor of that field with his prompt reply will show that all necessary preliminary steps have been taken to make a foreign pastor welcome both by the pastor of the native congregation, & by the planters & those with whom they may have an influence. We are assured that by prompt action we may forestall the incoming of pernicious & adverse influences; & that if a good man can be placed on the ground at an early date, there will be little difficulty in securing at once the bulk of his support, with the prospect that all the funds expended in securing the man may ultimately be returned to the treasury of the Board.

Your Committee recommend the passage of the following resolution.

Resolved that the Secretary of this Board be instructed to request the Honored Foreign Secretary of the American Board, to select & send out a suitable man of fair talent, & earnest missionary spirit, to be stationed by this Board at Wailuku as an English preacher and pastor. And that he be authorized to pay the passage & necessary expenses of such a man, from the United States to the Hawaiian Islands, & draw on the treasury of this Board for the amount.

(Signed) E. Corwin
Special Committee

Rev. E. Corwin's report on an English speaking missionary —
Rec'd Nov. 21. 1865.

ABC 19.1 v.18
Dole, S.B.
113. A.L. to G.N. Clark; 24 Oct 1870
114. Same; 8 Jan 1871
Flint, E.P.
115. A.L. to G.N. Clark; 29 May 1867
Gelett, Capt. C.N.
116. A.L. to R. Anderson; 11 Dec 1863
117. A.L. to Hawaiian Evan. Assoc;7 Feb'65
THE HOUGHTON LIBRARY
118. Copy of #117.

Honolulu Oct 24 1870

Dear Dr. Clark:-

Your visit is still fresh in our memories, and will be for a long time I think. Without looking at it in the aspect of ecclesiastical generalship, in which it was successful enough, but as a visit of a father to his children with advice and encouragement, we, that is, the younger portion of the mission family, were benefitted perhaps more than we are aware. I hope that you find your health much improved and yourself encouraged also.

I am very glad at the probability of my Parents' visit to the Fatherland next Spring.

I think my father's health has never been so poor as during the last eighteen months. And it will be so pleasant for his mother to see him once more: when I visited her, she was often talking about him, and evidently trying to reconcile herself to the idea of never seeing him again on earth; but I told her I believed she would see him before long and I determined she should if I could do anything to help it on: therefore I am much delighted with the present plan.

I am doing well in business: Austin and Judd are back and practising again.

With kind regards I remain

Very sincerely

S. B. Dole.

Mr. S. B. Dole.

Honolulu, Oct. 24. '70

Rec'd Nov. 14.

✓

Ponolulu Jan 8th 1871.

Dear Dr. Clarke: -

My father writes me that the Prudential Committee of the Am. Board have not consented to defray his and his wife's expenses for a visit to their old homes, and says, "consequently we must give up the idea of visiting the fatherland." My mother writes, "of course the plan must be given up as we have not the money to pay the expenses." I have since had the reading of the report of the committee and of your letter to my father.

I feel very much disappointed in this decision, far more so than my parents seem to express for themselves. I do not know as there is any chance that those who have expressed themselves in the report might change their minds in regard to my parents, and I hardly know why I am writing to you about the matter, only mistakes

are sometimes made, and I remember you kindly listened to me when I was in Boston about what seemed to me wrong in certain acts of the Prud. Com. and which I believe were afterwards in a measure corrected.

You are aware how anxious I am that my parents should make an early visit to the States on account of seeing their friends some of whom may not live much longer: but I do not know as the condition of my father's health has been stated as a reason to the Board: your letter and the report of the committee does not mention it. After my return from the States he had an attack, which left him an invalid with a constant liability of a return of the first attack which was severe and dangerous, and I believe it is only this, coupled with the advice of doctors in favor of travelling and change, and that he has had to give up his teaching, that has induced him to ask for assistance for a visit home.

It is true to a certain extent that the missionaries here and their families are prosperous and have comfortable homes and if my father had received the same assistance as most of the

other missionaries had from the Board in large and valuable lands, there is very little doubt but that he could make this visit at his own expense; but he never received a foot of land in this way. I should be most glad to be at the expense of his trip myself were I able, but I have been in business hardly two years and though I have been greatly blessed, I have not been able to save enough money for that purpose yet: I think that I should be able to do so in a few years more, but then it may be too late in more ways than one. My father assisted me when in the States, by an amount nearly sufficient for their requirements now, and I regret that I should not be able to return it to him in time for this need.

Between you and me, Dr. Clark, the report of the sub-committee seems to me a weak affair, savoring less of reason than of red-tape. I do not believe that the cause of Christ calls for that kind of calculating economy. The soldier has spent his manhood's years in the service without a cessation, and now disabled, he asks for a short furlough, which is refused to him, and the reason given is a principle of action, evidently hastily adopted, in accordance with which, they will only

visit those to visit their homes, who are able to devote time work among the churches during such a visit. I feel sure Dr. Blank, that you did not approve or sanction this action, because it is not a bit like you.

The expression of the report in regard to the closing of the Hawaiian Mission does not seem relevant, as my father is still supported by the Am. Board and moreover they are doubtless aware that the Ham. Board would hardly feel able to assist in this work.

Pardon me for troubling you in this way but I am afraid that the good men of the Board sometimes decide these questions with too little appreciation of the feeling for the missionary and his circumstances and yet with an approving conscience withal.

I shall try and persuade my parents to carry out their plan at any rate and do what I am able to make it feasible.

We retain most pleasant remembrances of your visit here.

With kind regards to your family, I remain very sincerely

Yours

Sanford B. Dole.

Sanford B. Dole
Honolulu, Jan. 8, 1878
Reid, Hall & Co.
Answ. Jan. 15.
Am. Board
Hawaiian Mission
Letters
Vol. 2

E. P. Flint.

E. P. Flint Esq

San Francisco, May 29. '67

Rec'd July 5.

Honolulu Dec. 11th 1863.

Rev. R. Anderson D.D.

Dear sir,

I regret that I could not have met you while at these islands. I should have waited for your return from Hawaii, but delay at that time would have been ruinous to our business. I am sorry that my contract with Mr. Castle was not satisfactory to the Board at Boston, as thus far it has given but little satisfaction to me. There is no prospect that I shall make more than ordinary wages after working so hard & risking so much. I have no insurance on what I have invested. We did not undertake the business expecting to close when our contract for the M. Star should end. I hoped that we were laying the foundation for doing the Mission work at much less cost than it had formerly been done, & at the same time establish a paying business for ourselves in that connection. At the end of the contract we may see our way clear to continue the business if we can do the work for the mission. But if other arrangements are made in that direction we shall probably close our business on the next trip of the M. Star. Making money is not the only object I have in trading among those islands. A trader can do much to help on the Mission work if so disposed. Much also may be done to hinder the work, as Mr. Snow's letters to Mr. Doane by the last trip of the M. S. will show. I understand that the German firm that has traded in Micronesia for a

few years past intends to abandon the business in case we continue ours. Such a change I think would be highly pleasing to your missionaries.

At the close of our contract the M. S. will need a new suit of copper & some other repairs, amounting perhaps to $1500,00. I propose to pay one half the expense of such repairs & take the vessel for three years, doing the Mission work for Micronesia for fifteen hundred dollars a year. This is the best offer I dare make. Mr. Castle informs me that you intend to sell the M. S. & procure another vessel. This may be a wise move, but I cannot see it so. Her timbers are already quite rotten when she has not been repaired, & her iron work is much rusted. She probably would not bring anything near what you expect. We have already been obliged to furnish a new main mast & some standing rigging & she will need many other repairs before the contract closes.

I should have mentioned that we have her out & mended her copper before she sailed on the present cruise.

In regard to a vessel to be captained by one of the missionaries, you will find many difficulties. They are men not sufficiently versed in seamanship to take charge of a vessel, & would need an experienced trusty mate who would demand high pay, if such a one could be obtained. Serious difficulties might arise, which would perplex & hinder the missionaries in their work. I should recommend the sending of more laborers rather than of adding to the burdens of those already in the field. So long as it is necessary to keep a vessel to supply the missions it seems necessary to have a competent commander, one in whom you have such confidence as to trust risk

all the business pertaining to the vessel. There should also be an agent in Honolulu empowered to remove such Capt. if necessary, & whose business it shall be to audit the accounts. Such agent should be a man conversant with ships & commercial business, with a good degree of vigilance.

I have consulted the carpenters who have repaired the M. S. & it is the opinion that she is not worth a thorough overhauling, but with occasional repairs I think she will run safely the length of time I have mentioned. She is heavily timbered, & there are many sound timbers interspersed with those that are decayed. The premature decay of the M. S. is probably owing to her cruising so much in the rainy belt where the missions are located, & to not being salted when built.

I hope you will not consider me selfish or dictatorial. As to my proposals, it will be a relief to know that they are not accepted & that the missions are to be supplied independently of me. It will be necessary for me to know the result of your deliberations as early as the first of April, so that we may make preparations to close our business if my services are not further needed.

Your obedient servant
C. N. Gelett.

P.S. Please reply to this whether your letter can reach here by the first of April or later.

Capt. C. H. Gelett

Honolulu, Dec. 11. 1863.

Rec'd Feb. 2. 1864.

Ans'd Feb. 3, 1864

Pub. Cal

Morning Star

Honolulu Feb. 7th 1865

To the Board of the Hawaiian Evangelical Association.

Gentlemen

We beg to submit for your consideration the following statement of facts in relation to the last cruise of the Brig "Morning Star". We fitted the vessel for a five or six months cruise & made our arrangements and expenditures accordingly. but on our arrival in Micronesia, we found it necessary, on account of the sickness of the Rev. H. Bingham to return to Honolulu with all possible dispatch.

To this necessity we submitted without regard to our business interests, and hastily visiting our trading stations as we prosecuted the usual and necessary mission business returned to Honolulu after an absence of four months and two days.

By thus changing the plan of the voyage we are losers to the amount of from $1500, to $2000,- as by spending two months additional time among the islands we could have collected 150 bbls more of cocoanut oil besides other trade. Our contract with the agent of the A.B.C.F.M. allows us $500, per month for doing the mission business and the average length of the voyages of the "Morning Star" while engaged in mission business exclusively, was something

more than five months.

Our arrangement was made with the understanding that we should be at liberty to prosecute our trading operations among the islands while doing the Mission business and when circumstances require a deviation from the usual course, so important as this, it appears to us but right that the burden should be equally borne by all the parties interested. Were the business in which we are engaged a profitable one at best, we might be able & willing to bear the whole loss ourselves, but we think a few figures will satisfy the members of the Board that we can hardly do so under present circumstances.

When we made our Contract with the A. B. C. F. M. on the first of January 1863 we invested in the business $6000, - and when the vessel was fitted for her last voyage we found ourselves in possession of a surplus of $2000, which is all we have thus far been able to withdraw from it, but when the vessel is fitted for her next cruise we hope to be able to spare as much more, and if, at the end of the present year we are able to close up successfully, we hope to get back an amount equal to the original investment, but do not expect anything more.

This will give us the total proceeds of the three years labor, the sum of $10,000, - and if we de-

duct the amount of the original investment with the three years interest on the same, say $6000, + $2100, equal to $8100, less the interest on the sum withdrawn, say $480, = 7080, it will leave a nett amount of $2320, for the three years services of Gelett & James, or 1160, each or 32,22 per month which is probably as much if not more than we shall actually receive and for which we will gladly dispose of the business to any one desiring to invest.

This statement is not made with a view to excite the sympathy of the Board in our behalf, but that they may have a fair understanding of the facts in the case, and as the undersigned have as we believe faithfully and honestly performed all the services required in the letter and spirit of their contract, they now make this statement with confidence that the Board will do in the premises, what is fair and right

Very respectfully

C. W. Gelett.

Capt. C. H. Gelett.

Honolulu Feb. 7. 1865.

Rec'd May 29.

to H. Ev. Assoc^n

Answered, Oct. 27.

(Copy)

Honolulu. Feb 7th 1865.

To the Board of the Haw: Evang: Association
Gentlemen,

We beg to submit for your consideration the following statement of facts in relation to the last cruise of the Brig "Morning Star." We fitted the vessel for a five or six months cruise, and made our arrangements & expenditures accordingly; but on our arrival in Micronesia, we found it necessary, on account of the sickness of the Revd Mr Bingham, to return to Honolulu with all possible despatch.

To this necessity we submitted without regard to our business interests, and hastily visiting our business our trading stations as we prosecuted the usual & necessary mission business, returned to Honolulu after an absence of four months & two days.

By thus changing the plan of the voyage, we are losers to the amount of from $1500.- to $2000.- as by spending two months additional time among the islands, we could have collected 150 Barrels more of Cocoanut Oil besides other trade. Our Contract with the Agent of the A.B.C.F.M. allows us $500.- per month for doing the Mission business, & the average length of the voyages of the "Morning Star", while engaged in Mission business exclusively was something more than five months.

Our arrangement was made with the understanding that we should be at liberty to prosecute our trading operations among the islands, while doing the Mission business, & when circumstances require a deviation from the usual course, so important as this, it appears to us but right, that the burden should be equally borne by all the parties interested.

Were the business in which we are engaged, a profitable one at best, we might be able

& willing to bear the whole loss ourselves, but we think a few figures will satisfy the members of the Board that we can hardly do so under present circumstances.

When we made our contract with the A.B.C.F.M. on the 1st of Jan. 1863, we invested in the business $6000.— & when the vessel was fitted for her last voyage, we found ourselves in possession of a surplus of $2000.— which is all we have thus far been able to withdraw from it; but when the vessel is fitted for her next cruise, we hope to be able to spare as much more, & if at the end of the present year, we are able to close up successfully, we hope to get back an amount equal to the original investment but do not expect anything more.

This will give us the total proceeds of the three years labor, the sum of $10.000.— & if we deduct the amount of the original investment, with the three years interest on the same, say $6000. + $2160. equal to $8160. less the interest on the sums withdrawn say $480.= $7680. it will leave a nett amount of $2320.— for three years service of Gelett and

James or $1160. each or $32.22 per month, which is probably as much if not more than we shall actually receive, & for which we will gladly dispose of the business to any one desiring to invest.

This statement is not made with a view to excite the sympathy of the Board in our behalf, but that they may have a fair understanding of the facts in the case, & as the undersigned have, we believe, faithfully & honestly performed all the services required by the letter & spirit of their contract, they now make this statement with confidence that the board will do in the premises, what is fair & right.

Very Respectfully,

(Signed) Gelett & James

Messrs. Gelett & James to the Hawaiian Board.

Honolulu, Feb. 7. 1865.

Rec'd. April 27.

Approved

Chas. R. Bishop

ABC 19.1 v.18

Gelett, Capt. C.N.

119. A.L. to Haw. Evan. Assoc; 21 Feb 1865

120. Same; 21 Feb 1865

121. A.L. to R. Anderson; 27 March 1865

Green, J.P.

122. A.L. to [ ]; 18 March 1869

Green, J.S.

123. A.L. to R. Anderson; 2 June 1863

THE HOUGHTON LIBRARY

124. Copy of A.L. to L. Gulick; 9 May 1866

(Copy) 119

To the Board of the Hawaiian Evangelical Association.

Honolulu. Feb 21. 1865

Gentlemen,

When I agreed to extend my contract for doing the Mission work in Micronesia three years from the first of January 1865, it was done with the expectation of continuing my trading operations among those islands. I should not have renewed such contract, if I had known at that time, the state of feeling existing among the missionaries with regard to trading in connection with doing the Mission business, but should have closed up my business on the last trip of the Morning Star.

As a further continuance of the work will necessarily bring me into a position which will be regarded by the missionaries as inimical to their efforts, & will be unpleasant to them & myself, I have made arrange~~ments~~

to bring my business to a close at the end of this year, and as it will be impossible for me to fulfil the contract for the compensation of the charter, aside from trading without serious loss, I would most respectfully request to be released from it at that time.

Your ob'dt servant,

(signed) C. W. Gelett.

P. S. Allow me to add that while the failure to give satisfaction is a sufficient reason for desiring to be released from the contract, another important reason is that my expectations in reference to trading have not been realized, as the Board will see by reference to my former communication, detailing the result of our enterprise financially.

Allow me further to add that I do not consider the opposition manifested by the Missionaries as unwarranted, for there are evils connected with the business which I regret, & which are beyond my control.

Yours respectfully.

(Signed) C. W. Gelett

Capt. C. H. Gelett to Haw^n Board

Honolulu, Feb. 21. 1865.

Rec'd April 27.

Answered Oct. 27.

Morning Star

Pub. Cert

To the Board of the Hawaiian
Evangelical Association.

Honolulu Feb. 21st 1865

Gentlemen,

When I agreed to extend my contract for doing the Mission work in Micronesia three years from the First of January 1865, it was done with the expectation of continuing my trading operations among these islands. I should not have renewed such contract if I had known at that time the state of feeling existing among the missionaries with regard to trading in connection with doing the Mission business, but should have closed up my business on the last trip of the Morning Star.

As a further continuance of the work will necessarily bring me into a position which will be regarded by the missionaries as inimical to their efforts, & will be unpleasant to them & myself, I have made arrangements to bring my business to a close at the end of this year; and as it will be impossible for me to fulfil the contract for the compensation of the Charter, aside from trading, without serious loss, I would most respectfully request to be released from it at that time.

P.S. Allow me to add that while the failure to give satisfaction is a sufficient reason for desiring to be released from the contract another & important reason is that my expectations in reference to trading have not been realized, as the Board will see by reference to my former communication, detailing the result of the enterprise financially.

I would further add that I do not consider the opposition manifested by the missionaries as wholly unwarranted, for there are evils connected with the business which I regret, & which are beyond my control.

Respectfully yours

C. W. Gelett

Capt. C. H. Gelett to the
Hawn Evang. Associa.

Honolulu, Feb. 21. 1865.

Rec'd May 29.

Answered Oct. 27.

Honolulu March 27th 1865.

R. Anderson D.D.

Rev. & dear Sir,

You will have heard, ere this reaches you, of the safe arrival of the Morning Star, & of the sickness of Rev H. Bingham jr, which hastened her return. The urgency of his case induced me to take the northern route to Honolulu notwithstanding it was the season for bad weather. We had a rough passage but encountered no heavy gales, as I feared we might. A kind Providence watched over & brought us to our desired haven. Mr. Bingham stood the voyage much better than I feared he would. You can hardly imagine how feeble & emaciated he was when we took him on board. Few men would have had the courage to undertake that voyage in so reduced a state, & few would have borne it so heroically. It seems sad that so excellent & efficient missionaries as he & his companion should be removed from a field of labor where they seemed so well adapted. It is a hard field, & Mr. B. seemed to have that force of character which was calculated to overcome the obstacles in his way.

I fear however that his disease is serious & that his missionary work in Micronesia is ended at least for a long time.

Rev. B. G. Snow was not intending to visit Honolulu & was only induced to do so by my urgent solicitations. I felt that in Mr. Bingham's critical case I needed his advice & assistance. It was time however that he had a change, for his health was much more impaired, than even he himself was aware of. In my judgment it is a mistaken idea, for the missioneries to remain so long on those islands without a change. "All work & no play makes Jack a dull boy". I urged Mr. Bingham two years ago to visit the Sandwich Islands, but his zeal in his work was too strong to be moved by my arguments.

Rev. Mr. Sturges stands the "rough & tumble" of missionary life better than most any one. He is one who does not believe that the world was made in a day, but plods on, beginning today where he left off yesterday, never tiring, never discouraged, & bringing about great results. I noticed however on my last visit that he was looking more haggard & care worn than usual. The death of the Kanakis, & the unsettled state of affairs about him may in part account for it. He has looked

long for an associate, & was sadly disappointed that none came. "Hope deferred maketh the heart sick"

The Morning Star, like her Capt. is getting prematurely old. At the ages of fifty one, & nine years we are both evidently on the down hill side. You suggested that the M.S. should be salted, but she has reached that point, where neither salt or salt petre can save her. She should have been salted when built. "Put new wine into new bottles" &c. She has shown her weakness very much the last year, & works badly in heavy weather. When running with a side wind, her state room doors cannot be shut. Her spars, rigging, iron work, windlass gear & steering apparatus are also giving out. I had the copper on her bottom so thoroughly repaired last year, that it will stand another trip to Micronesia.

In view of the difficulties in connexion with trading while doing the Mission work, & the expense of coppering the vessel with the uncertainty of her remaining sea worthy three years longer, & the state of my health, I have asked to be released from the contract at the close of the current year, as you will see by the accompanying letter which I have laid before the Hawaiian Evangelical Association. You will see that I give you some additional reasons to those presented to the Hawaiian Board. It was with the expectation of helping on the good work & giving comfort to the missionaries,

that I entered upon the business, but in that, as well as in its pecuniary advantage to me, I have been somewhat disappointed.

Enclosed you will also find a letter addressed to the Hawaiian Ev. Ass. which I forward for your perusal & consideration.

In my first contract for the M. Star, it was agreed that I should pay the insurance when the vessel was not engaged in mission work. I requested Mr. Castle at the commencement of the contract to write you to effect the insurance for me & I would settle with you for it. I have yet received no notice of the rate of insurance or the amount of my indebtedness. The vessel was engaged in mission work three months during the first year, & four months during the second, making me debtor for three fourths of the insurance for the first year, & two thirds for the second.

I have instructed my agent Rev. J. Peckham of Kingston, to call on you & make satisfactory arrangements with regard to the matter. I have been requested to advise you in regard to selling the "M. S." & procuring another vessel, but I think my lack of wisdom in the past will excuse me from doing so. I would say however that the sailing of the "Morning Star" after the present year will be attended with heavy expense. I have the honor to be

Your obedient servant,

C. M. Gulick.

Capt. C. M. Gulick.
Honolulu
Hawaiian Is.
Received
Honolulu
Jan 25th 1865
Answered
Feb 1st

Makawao Female Seminary.
East Maui. March 18. 69.

Dear Christian Brother.

Pardon me for addressing you lt whom I am personally a stranger; but being the son of a Missionary and having been engaged in the missionary work myself, for some five years, I take the liberty of asking your advice in regard lt the Institution in which I have been engaged for the last five years. and in case you think it an object worth, I would solicit some attention in the way of procuring teachers for this Institution. In 1864 my sister, (Miss. M. E. Grun.) my wife, (daughter of the Rev. B. W. Parker) and myself, commenced a female boarding school for the young girls, both native and half caste of this nation. The original buildings were obtained by lease from the Rev. C. B. Andrews. The necessary furniture was

kindly donated by Wm. Chapin of Lawrence Mass. The number of scholars has steadily increased, until we now have 75: nearly as many as we can accommodate. This includes almost every shade, from pure Hawaiians to the three fourth whites with the blue eyes and flaxen hair of the Anglo Saxon. There are also several half Chinese girls in the school. Aheong, the Chinese preacher has one with us; so also several of the Chinese merchants' daughters.

As the school has grown to something like permanency, I would most respectfully ask you for some assistance in obtaining a first class teacher to help us in carrying on the school. For a year we had the assistance of Miss. A. F. Johnson, daughter of the Rev. E. Johnson of Kauai, but she has returned to her mother, and is very uncertain help. We have searched the whole Islands over, and cannot find any one who is willing to come and render the assistance we need. There seems no alternative but to send on East for aid in this very important part of labor. The first requisite with such a teacher, must be firm christian character

and consecration to the blessed work of saving souls.

Secondly, she must possess a thorough going practical knowledge of teaching, with a heart ready for any work. My mother has recommended a Miss Mary Ellis, now a teacher in Mt Holyoke Female Seminary. My mother has written to her, and has requested her to join for consultation on her own coming, or, if that is impossible, for her to advise with you on selecting some one to fill the place. Lastly, I would most respectfully request that the A. B. C. F. M. send the teacher as one of their missionaries as they have sent the two Misses Bingham to a similar institution in Constantinople. The Hawaiian Board voted as last year to salary of our two assistant teachers. We have been paying our first teacher $250.00 a year in gold, also boarding her, doing her washing and supplying her with a horse. If you, and the Prudential Committee accede to my request, we would like to have the teacher here as soon as possible. I would beg to refer you to

the Rev. W. P. Alexander, the Rev. S. N. Gulick, and others of the missionaries on the Islands for information respecting my school.

Hoping that you, and we all may be guided (in this our search for one to train these young minds in paths of virtue and piety,) by Him who knows all hearts, allow me to subscribe myself your Brother and co-laborer in the cause of Christ.

J. P. Green

Rev. J. P. Green.
Honolulu, March 18, 1869.
Rec'd. Pensacola April 27.

Makawao Maui June 2, 1863.

Dear Brother

Yours of April 27, giving the reasons why you did not visit us came duly to hand. We accept the will for the deed. I understand what it is to travel on Hawaii. I do not wonder that you were well nigh jaded out. I am well nigh crippled after riding 10 or 12 miles in the morning and returning in the evening. I would gladly cease riding and traveling except about home.

About the time we heard that you were coming to the islands, I received a copy of the memorial volume directed in your hand. I thank you for it, tho' I had read it all before this came.

When in Boston I always stopped at the Marlboro. We were there a few days in Sept. 1861. But were very busy making up our outfit.

It is not likely that we shall meet again in this world tho' it is barely possible, if we shall be spared to a good old age and a rail road shall be completed from San Francisco.

Mrs Green unites with me in sending Christian salutations to Mrs Anderson, your daughter, and yourself.

In haste, I remain yours truly

D. L. Green.

Rev R. Anderson,
Corresp. A.B.C.F.M.
Honolulu
Oahu.

Rev. D. L. Green.

Rev Rufus Anderson
Honolulu

Rev. G. Gulick

Rec June 10

(Copy)

Makawao. Maui. May 9th 1866

Rev. L. H. Gulick
Cor. Sec. Haw. Board.
Dear Brother,

Yours of April 28, containing your instructions from the Board of the Hawaiian Evangelical Association, to inquire of me whether there is any way in which you (the Board) can assist me in my missionary work, and to inform me that you shall be glad to do whatever is in your power, is received.

You say it will give us (the Haw. Board) great pleasure to put my name on the list of the missionaries of the American Board, and we doubt not that it would be cordially approved by them; or if more agreeable to you we will appoint you as one of the Home Missionaries of the Hawaiian Board.

In reply I have to say that I thank you and B. H. E. A. for their kind inquiries and offers of assistance in my missionary work. So for what you say of my long life of use-

fulness, &c.&c.&c. accept my thanks. The two objects of (1) putting my name on the list of the missionaries of the American Board, or (2) appointing me as one of the Home Missionaries of the Haw. Board are one and the same as I suppose so that I shall only speak to the first. As I feel pretty well acquainted with you, and as our intercourse has been a pleasant one you will allow me to speak plainly.

(1). You know I suppose that having sought and obtained dismission from the service of the A.B.C.F.M. I have been in full sympathy since early in 1843 with the American Missionary Association; (perhaps I had some indirect agency in its formation) have annually reported my labors, and the state of my field from Hilo to Keokea to its Secretary, and till the last year or two, have made frequent communications for the organ of the Association, the American Missionary. I have received more or less aid from the funds of the Association, and have sent thro' its Treasurer moneys for the Canada Mission, for the Anti Slavery cause, and for other objects. I scarcely need say that the A.M.A. would have cause of complaint

should I allow you to put my name on the list of missionaries of the American Board. I'm quite sure that neither you nor the Hon. Board, could on second thought ~~desire~~ advise it.

(2.) I have insuperable objections to having my name on the said list, till I have evidence clear and full that the American Board has repented of what I regard as complicity with Chattel Slavery. The proof of this I have in the persistent silence of the leading members of this Board on the subject of the oppression of the African race; their staving off year after year, the petitions of their friends and contributors to their funds, praying them to give the influence of their name in favor of the cause of freedom among the oppressed; the retention of a member of the Prudential Committee, in this office, who has shamelessly advocated slavery at the South, and finally the admitting into their Treasury the gains of slavery. I regard the course of the American Board in these particulars, as offensive to God, and a reproach to missions. Nor do I think their persistent silence at present, on their past course, their retention in office of the author of the "South Side

view", and their neglect to send teachers to the freedmen of the South – albeit many of their honorary members aid the A. M. Association in their efforts to educate the ex.(?) slaves – lessens their guilt in the matter. Indeed I regard the aid thus rendered by prominent churches and pastors still connected with the A.B.C.F.M. as excusatory of their own Board's neglect of a duty which it owes to God, to the freedmen, and to the world for its long and cruel neglect to speak for the dumb.

(3.) I respectfully decline the offer of yourself & the Haw. Board, for another reason, to wit the interference of this Board with my long cherished design of making the Hawaiian mission a self-supporting one. I left the service of the A.B.C.F.M. early in 1843. on account of their complicity with slavery, and cast myself with wife & children without means of support, on the people of this present charge, hoping that my example would introduce among the Hawaiian churches, a new and better state of things, would arouse their churches to a sense of obligation to their pastors, and secure for the latter a support in part or wholly, and

thus save some 1000's of dollars every year for the work of missions among the benighted. And in this I was not disappointed. The church at Wailuku soon followed the example thus set by my people: others followed, & ere many years nearly all foreign pastors were sustained wholly or in part by the contributions of their people, and while thus doing, they did more than they had ever done for the cause of Christ abroad. But in 1863 Mr Secretary Anderson, sent hither by the Prudential Committee for this very purpose, as I believe, discouraged - to use no stronger word - discouraged the Hawaiian churches from continuing this good work, and thus indirectly threw obstacles in my way of obtaining a support, besides lessening the stream of benevolence which is carrying the waters of life to other islands in this ocean. Should I allow my name to be put on the list of missionaries of the American Board, I should give that body ground to respect me less than it may now do, and I should certainly lose no small share of self-respect.

(4.) I still believe, with the Saviour that "the laborer is worthy of his hire", & with Paul

that "they which preach the gospel should live of the gospel". Since I left the service of the A.B.C.F.M. it has been my earnest desire to train my people to the duty and privilege of supporting their pastor, and till the above influence was brought to bear on them, they not only did so in great part, besides building their own meeting houses, but they contributed generously to the cause of missions, and for the cause of the Slave. I have therefore refrained as much as possible from calling for aid from the A.M.A. Beside the Association as it seems to me, has of late abandoned its distinctive principle, which was to preach a pure gospel disconnected from all sympathy and aid of slave-holders, or Slavery apologizers, or which I regarded as included, and equally important from all who have refused to speak, and write, and vote on the down trodden. As the long tried friends of the enslaved have in a great measure been set aside in the meetings of the A.M.A. to give place as preachers, and speakers and officers to men, who have all along been conservative, I have struggled to get along without calling for aid from a society whose treasury is being replenished, in part at least, by churches which lack a

clean record on the subject of slavery. If then I hesitate to be aided by the A. M. Association, how much more strongly should I hesitate to have my name on the list of the missionaries of the American Board. I do therefore (tho' exceedingly low in funds, and having only four foreign (2) paying (1) hearers remaining, and less than $160. per year from the native church at Makawao, also a maimed hand which prevents me from doing much for my own support)-respectfully but decidedly decline the proposed kindness of the Board of the Haw. Evang. Association, and remain very fraternally your fellow laborer in the love and service of our Lord & Saviour Jesus Christ.

(Signed) J. S. Green.

P.S. Porter has the Seminary and can give you its statistics. I have said to him, please give Doc. Gulick nothing in the shape of stastics pertaining to Huelo or Keokeo.

J. S. G.

I shall be just as glad to see you at our house, as I should have been had I allowed you to help us. Tho' poor in $s and cts.

I have the promise, from which I lately preached to my English congregation "Trust in the Lord, and do good: so shalt thou dwell in the land, and verily thou shalt be fed." Blessed be God for so sweet a promise. May I cling to it. I shall also labor to bring up my people to their duty and privilege, Secretary Anderson's interference and Alexander's filthy and wicked habit of ~~using~~ tobacco-chewing to the contrary notwithstanding.

Your brother Green

Rev. J. S. Green to Dr. Fulton
Makawao, Maui, May 9, 1866.
Rec'd July 5.
Ack'd March 16, 1867.

ABC 19.1 v.18
Gulick, T.L.
125. A.L. to N.G. Clark; 16 June 1869
Hall E.O.
126. A.L. to R. Anderson; 6 Oct 1866
127. A.L. to N.G. Clark; 21 Nov 1868
128. A.L. to R. Anderson; 2 Dec 1868
129. A.L. to N.G. Clark; 24 June 1870
130. Same; 23 July 1870
THE HOUGHTON LIBRARY
131. Same; 13 Aug 1870

T. L. Gulick 125
Aug 16.
Aug 19, 1869
" 22

Rev. H. G. Clark D.D.

Dear Sir

I suppose you have received by the last mail for the Is. a letter from my bro. Haley asking whether the Board will not be willing to enable my brother Theodore & his wife to go to the Is. to teach in the Waialua Sem.

I am anxious to hear what your decision is because I feel that it is very desirable that he should go & because I know that he has no means of his own by wh. he can go.

I am also anxious because I have found from experience

that he is very loathe to receive assistance & would be the last one to ask for it.

I hope that this fact may not result in your failing to offer (him such assistance) to send him.

I will only add in reference to his qualification for the position, that he knows the Hawaiian language much better than any of my brothers except Haley & Dwight, - decidedly better than John, William or I, that he is much better known at the Islands ~~& beloved~~ than any of us except H. & D. owing to his having lectured & preached in many of the churches throughout the group.

He is also well acquainted with & in hearty sympathy with the Hawaiian missionary enterprises from having spent a year

with Halsey on Ascension &c.
He also spent some months ministering the gospel to the Company of Hawaiians among the goldmines of California.
He has for some time contemplated going as a missionary to Mexico but providences have hindered him. In the mean time he was offered my present position in connection with the N. Y. City mission at a salary of $2500.00 per annum; he was also called to become the pastor of a Western Church with a salary of $4000.00.
He was more lately invited to take charge of a Church in Costa Rica with a salary of $2000.00 in gold.
I only mention this that you may know that the reason he at present has no money

is simply bicause money has always been a ~~very~~ secondary consideration with him in deciding a question of duty.

His wife is a woman of superior education, a good linguist, a good French & Spanish scholar & would undoubtedly pick up the Hawaiian rapidly. She is a devoted missionary in spirit & is pleased with the thot of going to this position, tho' it has been a great disappointment to her not to go to Mexico. N.Y. City is her home. I shall hope to hear soon what your decision is. Both my brothers - Wm & Thos, are living with me at present.

Yours truly

Thos. Hopson Gulick

63 Second St.
New York City
June 16 1869

Honolulu, Oct. 6, 1866.

Rev. R. Anderson, D.D.

Rev. & dear Sir. — In compliance with your request, the Committee, to whom you confided the investigation of Mr. Thurston's matters, has given the subject all the attention the subject required, and all that could throw light upon it. Their report I herewith enclose.

We most earnestly hope the new Morning Star has already sailed, as she ought to be here by February, at latest, to send to the Marquesas Islands with supplies. It will be two years in March since we sent supplies to them, and we must charter a vessel, if the M.S. does not come in time, and that would involve an additional expense of a thousand dollars, above what the trip by the M.S. would cost, which ought to be saved to the cause. We ought to send westward in May, which will be year from the time our last supplies were despatched. If she comes in Feb. she could accomplish both objects at a much less cost than to have to charter for one.

Very truly, yours,

E. O. Hall.

Mr. E. O. Hall

Honolulu, Oct. 6. 1866.

Rec'd. Nov. 19.

Ack'd March 16. 1867.

Honolulu, Nov. 21, 1868.

Rev. N. G. Clark,
Sec. Am. Board.

Dear Sir.- Yours, of Sept. 2d, was rec'd. on the 16th inst. as Dr. Gulick,-to whom it was enclosed,- was absent on Hawaii when it was rec'd. it probably remained here at Honolulu several weeks unopened. The usual time required for letters to pass, in these days of steam and railroads, is about 40 days, and next year, when the Continental road is finished, will not exceed 26 days! How different from 1835, when we first arrived here! Our letters around Cape Horn were frequently 6, 8 and even 10 months old when received!

The business item authorized in your letter has been attended to; and Messrs. Castle & Cooke have been paid for the advance they made to Mrs. Shen.

A letter rec'd. this morning from Mr. Coan, at Hilo, speaks in most encouraging terms of the labors of a Chinese Colporteur, named S. P. Aheong, employed by the Hawn. Board, to labor among his countrymen scattered over the Islands. He preaches in Chinese, Hawaiian and sometimes in English, and is very acceptable, wherever he goes.

We expect the "Morning Star" in two or three weeks, from her westward trip. As the new main-mast and new sails required so large an outlay, we are short of funds to her C. Very truly, Yours, E. O. Hall.

Mr. E. O. Hall.

Honolulu, Nov. 21. 1868.

Rec'd Dec. 28.

Dr. N. G. Clark

Sec. A. B. C. F. M.

Honolulu Dec 2 1868

Rev. Rufus Anderson D.D.
Boston.

Dear Sir.

First Strict Congregational church of this city is without a pastor having reluctantly granted a letter of dismissal to Mr Corwin.

We are now making some efforts to obtain a pastor in California — which may not however be successful and we wish to ask you, if they are fruitless, if you would act with others designated by the church to select us one to assume such relation to our church. You are aware of our needs, an earnest, devout but wide awake Christian Minister with a sympathy for Missions and Missionaries Salary $2000. — per year —

Dr Gulick now acts for us ad-interim most acceptably

Very truly Yours
A. A. Lawrence
E. O. Hall
Com of First St ch.

E. O. Hall, Esq

Hindsdale, Dec. 2, 1869

Rec'd Jan'y 2, 1869

Pastor Hardca

Honolulu, June 24, 1870.

Rev. N. G. Clark, D.D.
Boston.

Dear Sir.- Just 24 hours after you sailed in the Ajax, the "Ethan Allen" was telegraphed, and at 1 o'clock I took from the Post Office the enclosed letters, which, according to your request, I have taken from their wrappers, and enclose herewith, with the exception of one, which, from the endorsement on the outside, it seems to me should be sent entire, so that you may see who you are indebted to for its being forwarded.

We feel quite lonely to-day, after the departure of so many by the "Ajax" and "Comet" yesterday. But the whole world cannot live in one country or in one city, and some of us must be content to stay where Providence has placed us; and this we do cheerfully.

I much regret the delay in the receipt of these letters, as they would doubtless have been very welcome to you before leaving. But mail is not so reliable as steam, and the Capt. did the best he could. All as usual. Aloha. Most truly Yours E. O. Hall.

Mr. E. O. Hall,

Honolulu, June 24 1870.

Recd Aug. 13.

Honolulu, July 23, 1870.

Rev. N. G. Clark,
Secy. A.B.C.F.M. } Dear Sir.— By the "Ajax" I return the letters received for you since you left, following your instructions, in regard to their envelopes. It is much to be regretted that the majority of these, which were rec'd. only a day or two after you left, had not reached here before your departure,— as they would doubtless have afforded you much satisfaction in your voyage over to S. F.

The Schr. "Annie" was despatched, all right, on the 12th inst., with Mr. Babcock as Captain, and a man who has cruised all among the Micronesian Islands, as mate. 22 or 23 natives of Danger Island went as passengers, on account of the Hawaiian Government. We considered it a duty to render this much service to humanity, in order to return to their homes a poor simple people, utterly unadapted to any labor, and who were fast dying off, from homesickness and inertia.

With much "aloha", I remain,
very truly, Yours. E. O. Hall, Agent.

Mr. E. O. Hall,
Honolulu, July 23. 1870
Recd Aug. 13.

Ans Aug. 19

Honolulu, Aug. 13, 1870.

Rev. N. G. Clark,
Sec. A.B.C.F.M. } My dear brother, and much esteemed friend.—

The Jamestown returned yesterday from her Micronesian cruise, and brought several letters from Mr. Doane, which I forward by the mail to-day.

A letter addressed to the Sec'y. of the Hawaiian Board, on the subject of a female teacher for Ponape, I enclose to you, with this. The reason for my doing it is, that Mr. Pogue, our Cor. Sec'y. has just sailed for Hawaii for an extended tour among the churches on the windward Islands, and it is thought best not to retain this letter till his return. If Mrs. Doane comes out this fall, an early action of the Hon. Board might secure a female teacher to come with her.

The result of the Jamestown's visit is briefly given in the Com. Advertiser of this date, to which I refer you; and also to Mr. Doane's accompanying letters, which, doubtless, give additional particulars.

Very truly yours,

E. O. Hall, Agent, Am. B. C. F. M.

Also enclose, just to hand, a deed for mission premises at Ponape.

E. O. Hall Esq.

Honolulu, Aug. 13. 1870.

Rec'd ~~Aug.~~ Sept. 12.

ABC 19.1 v.18
Hall, E.O.
132. A.L. to N.G. Clark; 15 Oct 1870
Judd, G.P.
133. A.L. to R. Anderson; 1 May 1861
133.1/2. Same; 22 March 1869
Kittredge, C.S.
134. A.L. to L.E. Taylor; 14 March 1866
135. A.L. to H.M.S; 24 Sept 1868
THE HOUGHTON LIBRARY

ABC 19.1 v.18

136. Lyons, A.B. A.L. to N. Clark; 29 Oct. 1866
137. Moehonua, W.L. A.L.to R. Anderson; 2 Sept. 1865
138. Moehonua, W.L. A.L. to R. Anderson; 2 Sept. 1865

THE HOUGHTON LIBRARY

122-142

Honolulu, Oct. 15, 1870.

Rev. N. G. Clark, D.D.

Secy. Am. Board, Boston. — Very dear brother. — I received yours, of the 12th Sept. on the 14th inst.

Mr. Ward had notified me of the arrangement decided upon in Mr. Coan's case, and I had paid over his salary to his agent here, as he requested me to do. I shall also carry out your wishes, in regard to Mr. Bond, provided he concludes to visit the States.

The amount voted by the Hawaiian Legislature was $1,500 pr. annum for two years, (they only vote appropriations for two years,) for the Waialua Seny. but the school has not yet been started, for want of a suitable head to carry it on. The trustees seem to be unable to make either your grant of $450.00 for principal, or the govt. grant of $1.500.00 available for want of a suitable head. And this makes the forsaking of the institution by its former principal, in so summary a manner, the more deplorable, and I might almost add, unpardonable. We will scarcely ever find a field of such

usefulness elsewhere, adapted, as he was, to the post, by his knowledge of the language and the people.

We had nothing at all from Mr. Bingham, by the return of the Jamestown. When she left Apaiang, Capt. Tuxton did not expect to be back here till November, and it was supposed by him and also by Mr. Bingham, that our schooner would would afford him an opportunity to return by that time; so he did not write, even to his sister. But Capt. Tuxton reported, that he had arranged matters there, and the old King had returned from Tarawa, where he had been an exile, and the people were to build Mr. Bingham such a house as they could, and were to pay some one, for damages, &c. This is about all we know of their affairs, up to this time. We hope to have the "Annie" back in Nov. with Mr. B. and other passengers.

A vicious girl, (one of Miss Bingham's scholars,) attempted to set fire to her school premises at Kawaiahao, and in consequence the Hawaiian Board voted to get some insurance effected on the premises, and I have a policy for $4,100. at a cost of $71.00.

This sum I was advised to pay out of the contingent fund granted by you for 1870, $450. only of which has been used for Mr. Bickwell's salary. As those premises are held in the name of the Board, I trust this disposition of so much of that fund will be satisfactory, as the loss by fire of those buildings would, probably, have broken up the last female boarding school we have left.

The Catholic Bishop, Maigret, has just returned from Rome, and he has brought with him several priests and some nuns, so that while our forces are diminishing by the withdrawal of old missionaries, and our female schools languish for want of suitable teachers, the Catholics lack neither men, women or means to push their work with unusual vigor. The Lord reigns.

The native pastor of Lahaina Church, Rev. J. H. Molen, died in Honolulu last week of Consumption. That church is now without a pastor.

Mr. Pogue is now absent on Kauai, attending the Island Association.

Very sincerely and truly Yours,

E. O. Hall.

E. O. Hall Esq.

Honolulu, Oct. 15. 1870.

Rec'd Nov. 14.

Ans Nov 29

Rev. N. G. Clark, D.D.
Secy. A.B.C.F.M.
Boston

Honolulu
1st May 1861

Revd R. Anderson D.D.
For Sec. A.B.C.F.M.
&c &c &c

My dear Sir

Your letter accompanying the printed circular dated 19th February came to hand a few days ago. Thanking you for this remembrance I am reminded that I ought sometimes to speak to those who sent me out to these Islands and for several years supported me here.

The ideas communicated in your circular letter convince me that you are well acquainted with our affairs. Your remarks upon an increase of native Pastors are particularly sound and they ought to be carried into effect without further delay, for I consider the risk of a few unworthy and imprudent characters a much smaller risk than the attempt to get on any further without them. (the pastors)

Times look dark. Commerce is in a state of great depression, many of our best foreigners have gone or are going from the Islands. Certain branches

of production have proved partial failures, such as the cultivation of coffee and the raising of cattle, the latter from the falling off of whalers & the increase of stock beyond the wants of home consumption.

The King, educated by the Mission, most of all things dislikes the mission. Having been compelled to be good when a boy he is determined not to be good as a man. Driven out to morning prayer meeting, Wednesday evening meeting, monthly concert, Sabbath & School, ~~two~~ long sermons, and daily exhortations, his heart is hardened to a degree unknown to the heathen. Naturally he chooses associates whose feelings and practices are in unison with his own. The love of intoxicating drinks is vastly increasing, the Sabbath disregarded, the marriage vows lightly esteemed, Government expenses increasing while the revenue is decreasing. The picture is dark, it seems if destruction was near at hand.

Although I have my forebodings of a crisis I do not think it right to despond. God rules over the destinies of this nation and in every crisis hitherto has interposed for good. And shall we doubt him now? I think it would be very wrong in me to lose all hope for the nation, after what I have seen.

Half a century ago here was a people of thoroughly debased idolators, who for ignorance and incapacity might be said not to know their right hand from their left. These God has taken in hand and led forward in the most rapid manner through various stages up to the present time, stages of improvement and civilization. Perhaps you may consider me fanciful, but I will explain a little.

I have spoken of half a century ago. Ten years later the Big Thaddeus arrived. This was a crisis, a true religion was presented to the people in place of idolatry. Ten years later that religion was dominant throughout the entire group, the good Kaahumanu, having finished her course goes to her reward. Another decade and every thing is progressing favorably within but serious dangers threaten the Islands from without. The independance of the Islands was likely to be lost, in like manner with Tahiti and New Zealand, or if not seized upon by any foreign power, the tendency of things was towards a separate Government for the whites. Let me explain further.

Mr. Richards, then the only foreigner in the service of the Govt sought to defend the Islds from all foreign powers by leasing to Lease all the unoccupied lands on the Islands.

It was supposed that under this Lease, pious americans with their families would be induced to settle here, occupy the lands plant coffee, sugar cane &c, and while opening the resources of the country, would, partly because of their American citizenship & partly on account of their having a right to the land, present a sufficient obstacle to the designs of French and English agents upon the sovereignty of the Islands

This plan had no provision for governing the Islands, including the colonists except by the native rulers. Mr. Richards finding that Mr. Brinsmade, under professions of benevolence towards the Hawaiian race was actuated by a desire to make a fortune, and had gone to the East to offer the lease for sale where he could obtain the highest price, became alarmed for the consequences, and followed after Mr. Brinsmade.

By appointment of the King the responsibility of all the interests of the Government so far as foreigners were concerned fell upon me at this crisis. It was easy to see that the foreigner would never consent to be ruled entirely by the native, and with the full concurrence of the King I adopted the plan of employing foreigners to do business with foreigners, and required all who

wanted land, or other favors to take the oath of allegiance to the King. This system soon produced its good effects. and by the time Mr. Richards returned we had a dozen of the best foreigners in office as ministers, commodores, judges collectors &c

This system worked well through a whole decade. The foreign element gave character to the proceedings, and a healthy tone of morals generally prevailed.

A new decade is ushered in by the death of the old King and the accession of Kamehameha IV. Pursuing the system devised by me, he has appointed to office men of a lower standard of morals, although not lower than that of rulers of most governments in the world. The religious element is fast leaving the throne, and becoming confined to the people, and if the end of the fifth decade shall find them a Christian people, having pastors of their own, with flourishing churches & schools, without reference to the private character of those in high places, there

them
another crisis will have been safely passed, and the rapid march of improvement will have become apparent still. However much we may lament the low state of morals among those in power, we have no right to despair on that account, nor is it exactly just to judge of a people altogether by the character of those who govern them.

But I find I have already written a much longer letter than I intended. I think upon these subjects a good deal, but having not much of the vanity of a letter writer, seldom put my thoughts on paper, and if I have, in any part of this letter made errors you know how to excuse them. Mrs. Judd is absent or she would send her love to Mrs. C.

It is my wish to settle all my children in these Islands. If you see Martin Brank, who is now in Yale College, give him a kind word for my sake. I hope he will return a pious lawyer to benefit the Islands —

Yours with great esteem —
G. P. Judd

My eyesight is at present very poor

Hon. G. P. Judd,

Honolulu. May 1, 1861.

Rec'd June 14.

Honolulu
22nd March 1869

Rufus Anderson D.D.
" " "
Missionary House, Boston

Rev and Dear Sir

I have just been informed by Daniel Smith, one of Bishop Staley's synod, that 5 days ago the members of that Church and Congregation forwarded to the Society for propagating the Faith in London, a memorial signed by all the members (except 2) to the effect that they are of the Low Church and do not believe in the bodily presence, baptismal regeneration and the use of Roman catholic ceremonies &c &c

They do not wish Bishop Staley to return. They only wish a Clergyman and Clerk, whom they engage to support without any assistance from abroad. And they request all pecuniary assistance to be withdrawn from all the clergy and Missionaries sent here by that Society.

accompanying this went a statement from one of the Kings ministers to the effect that ~~his~~ the Kings brother desired only a Protestant Clergyman of the Church of England, and that he not only declines any support to the Bishop and his party, but will not allow a Reformed Catholic Cathedral to be built upon the ground given by his brother.

There is a low Church minister by the name of Williamson now living near Mr. Paris, on Hawaii whom they purpose to call, and send adrift the new Dean, Mason the venerable arch Deacon &c &c.

If the man at Wailuku (name not) is supported it will be United States

Knowing how deep an interest you take in the affair I hasten to give you this hasty notice, not for publication, & remain

Very truly yours

C. P. Judd

Hon. G. A. Judd

Nominated March 22, 1869

Rec'd April 27, 1869

Bp. Staley's Mission.

Dr. G. S. Rittredge. 134

Wailuku, March, 14. 1866.

Recd. June 19

Wailuku Maui
March 14th 1866

Rev. T. E. Taylor

My dear Sir,

Your very kind letter in reply to mine with reference to a pastor for Wailuku - was gladly received and should have been answered long since, but I have been obliged to leave it till the present time

Soon after I wrote you Dr. Gulick was here and I told him of what I had done. He informed me that the Hawaiian Board had sent for a man for this place & that they knew of no reason why he should not be sent

After receiving your letter I forwarded it to Dr. Gulick &

requested him to inform me what had been done so that I could write to you on the subject

I have received a letter from him in which he says that nothing has been heard from Dr. Anderson with reference to their request yet he knows of no reason why he should not be sent yet he says that if Dr. Kendall would consider this as coming under Home Missions & would send out to us just the man it would be just what he would wish

Now Mr. Taylor we need a man here very much

We are an ungodly people & there is a good field

There are over 300 foreigners in these four waters & more are coming in constantly

Bishop Staley has sent one of his followers here to build up a church after his stamp — Mr Whipple — How well he will succeed here I cannot say but I trust he will have but few followers

Mr & Mrs (especially Mrs) Whipple are strong in the belief that the Missionaries are extremely bigoted and that Bishop Staley is perfectly honest in all that he has done & said

But enough of this, I think we could easily build a church here — in fact money & land is pledged for one — if we only had the right man for us

I hope you will be able to secure for us just the man

Remember me to you

family My wife would
join with me were she
at home — also to Miss Wilson
Mr Bailey wishes also
to be remembered

In haste

Yours &c

C. S. Kittredge

Dr. C. S. Kittredge
Steinbach, Penna.
Private Pt. 1866,
R. Sears, Col.
April 26.

(Copy.)

Wailuku, Maui, H. I.,
Sep. 24th 1868.

To the
American Home Missionary Society,

Gentlemen,

As a feeble Church we come to ask your aid.

Two years ago we came together and formed a Society; built a house of worship – which is entirely free from debt – and obtained from the Government a Charter under the name of the "Wailuku Union Protestant Church and Congregation"

We secured the services of Rev. Thos. S Thurston, paying him Five hundred Dollars annually; he receiving at the same time from the Native Church of which he was pastor Four hundred Dollars.

Nearly a year since we were recognized as a Congregational Church and have eleven Communicants.

We have but one service on the Sabbath at eleven o' clock, and have just organized a Sabbath School which follows this service.

The average attendance is twenty eight, But could we have the right man here the number would be easily doubled.

Mr. Thurston has left both Churches in consequence of the ill health of his wife.

The native Church are about securing the service of a native pastor, and we therefore are left to our own resources.

We are not of ourselves able to support a pastor for a man cannot live here respectably on less than One Thousand Dollars per annum.

We have raised by using every exertion Five Hundred Dollars pr year, but our resources have been some what diminished and we could not promise so much in the future. We are however ready to promise

Fourhundred Dollars per annum and so much more as we can raise.

There is in this region one other place where services in the English language are held on the sabbath. At the Reformed Catholic Church presided over by Rev. G.B. Whipple, brother of Bishop Whipple of Minn.

The Reformed Catholic Church of these Islands has for its head Bishop Staley – an Englishman – whose influence is not what we call religious.

The average attendance at the Reformed Catholic Church is about sixteen to twenty.

There are two other Churches where the services are in the English language on this island. A Congregational Church at Makawao, fifteen miles distant, presided over by the Rev. J.S. Green, and a Reformed Catholic Church at Lahaina twenty miles away, where Rev. Mr. Mason usually preaches.

Rev. G.B Whipple, – who officiates

at the Reformed Catholic Church in this place – receives from the Am Episcopal Soc., Fifteen Hundred Dollars annually besides his house – built expressly for him, and this enables him to live entirely independent of his Congregation.

Wailuku is the center of this district which lies along the base of the mountains eight miles in length. The District contains five Sugar Plantations and Mills, all in successful operation.

The foreign population numbers about one hundred and thirty, besides a large number who come and remain from a few days or week to months.

More than nine tenths of the foreign population are Americans, and nearly all of the floating population are also American, many of whom have been Sailors exposed to a rough life. This does not include the Portuguese, Chinese, Japanese, or other nationalities, but simply those who speak

the English language.

The natives of these islands are fast disappearing and ere many years they will be peopled almost entirely by foreigners, and chiefly by Americans; and unless our churches are not built up and supported, the future will see a Godless infidel people.

We ask your aid in supporting a Minister of the Gospel here, and in selecting for us a man fitted for this place.

We want a man of tact and earnestness, not over sensitive; of a cheerful, genial disposition; a social man; in our limited community such qualities would be especially appreciated.

His chief work would be rather in pastoral labor, than in pulpit eloquence, and he needs above all the Colporteur spirit.

We are aware that at present the Hawaiian Isls. do not form a portion of the Home Missionary Field; yet so

closely are all our interests allied with those of the United States — our home, and so certain is it that the day is not far distant when this little Kingdom will become a part of the Great Republic, that we trust you will over look all objections, and send us a man to build up Christ's Kingdom in this great Highway of nations.

Respectfully Yours
Chas. S. Kittredge
Deacon of the Church
and Committee for the
Congregation

Rev. Chas. S. Kittredge.
Hailiku, Sep. 24. 1889.
Rec'd. Nov. 27, 1889.
A C H C
29

Albert B. Lyons 136

Michigan University
Ann Arbor, Dec 29th 66

Rec'd Jan. 2. 1867.

Rev. S. G. Clark. Ark. March 21

Dear Sir;

Nothing but a pressure of positive engagements could have delayed me thus long from replying to your communication, received about a fortnight since. The proposition you make certainly deserves my most earnest and thoughtful consideration. To the Hawaiian Islands I have always looked as my ultimate field of labor. When I exiled myself for a season from that land, it was with the design and expectation of returning after a season with enlarged

Prof. S. Kittredge.

capacities for usefulness.
I still cherish that design, but precisely how it is to be carried out, remains to be seen. — My original plan of studying for the ministry was long since abandoned for reasons which to myself seemed sufficient. Last year I spent in teaching, believing that so I was schooling myself most effectually for my work. Now I am attending medical lectures here in the West, and my plan was, when I decided to come here, to take a complete course in medicine. Were I to return to the Islands soon, I should not regret that I had devoted so much of study to the healing art. —
It is my intention however

now to graduate if possible before I return. Yet if the way seems open at an earlier period, to enter upon a life work at home — for Hawaii is still my home — I may not be indifferent to the opportunity. — I hold it still my privilege to choose in some measure what that work shall be. I know what nature and education have made me — to speak more reverently I know in a measure what God's providence has shaped me for. — And there are positions of real usefulness which I should be unwilling to assume which others might fill with ease.

You did not mention the particular field that seems to call for labourers. — I know of several myself. But I

I will not speak of these now. —

I shall be glad to hear from you again, & shall be ready to reply promptly should you have more to suggest. —

You see I have spoken only from my own stand-point & with reference to my self. I will say no more at present. —

Yours in every good work

Albert B. Lyons —

137

Honolulu
Sept 2, 1865

Rev. Dr. Rufus Anderson L. L. D.

Aloha oe -

Ke ike iho la oe ma ka pepa ame ka wahi, o keia Leter - he make kai kemo mai i kau ohana, a he noke nei au, a me ka Ekalesia holoeka o Kawaiahao nei - i loko o ke Kauikau a me ke Kaumaha, no kuu kolua o kau wahine ale a'e nei ia - ua kii mai no ka mea nana i hana, a ua lawe aku la, "O hoonaiia Kona Inoa, e oluolu oe e hai aku i kuu aloha ia

Mrs ame Miss "Andson -
a me Ka make ana o Mrs -
Lucy K. M. Moehonua -

I Ke Kakou mau minute
pokole ma Ke maua Hale nei,
ua hoomanao mau Kaŭ
wahine me Ka poina ole ia
Lana - O Ka malama nei
i Ke Kula Sapati Kana
hana Kaulana a me Ka
haipule oiaio - Ke mina
mina nei o Kamalena wa
hine - E aloha oe ame Mrs -
ame Miss Andson -
E puile ustou nŏu a no
Ko makou Kahu - H. H. Parker
a me Ka E Kalesia a puni
Ke ao nei -

W. L. Moehonua
Major of Household
- 24 ofs -

Major W. L. Moehonua

Honolulu, Sep. 2, 1865.

Rec'd. Oct. 21.

Honolulu Sept. 2. 1865.

Rev. Dr. Rufus Anderson L.L.D.

Salutations to you,

By this letter & envelope draped in mourning you will see that Death has entered my household. I now, with the whole church of Hawaiahao, sit in sadness & sorrow for my companion & wife. She is not — her Maker has come & taken her — "blessed be his name".

Will you please ~~make~~ present my love to Mrs. & Miss. Anderson, & make known to them the death of Mrs. Lucy H. M. Moenkoma.

After our short

interview at my house my wife always bore them in mind.

She was distinguished for her constant attendance at the Bible Class & at public worship. Mrs Chamberlain mourns her loss.

Love to you & to Mrs. & Miss Anderson.

Pray for me, & for our Pastor H. H. Parker, & for the church throughout the world.

W. L. Moehonna
Major of Household Troop.

Maj. N. L. Moehonia

Honolulu, Sep. 2. 1865.

Rec'd. Oct. 25

Ans. Dec. 13/65

ABC 19.1 v.18

139. Pierce, Henry A.L. to N. Clark; 27 Nov. 1869
140. Pratt, G. A.L. to Dr. Gulick; 7 May 1868
141. Parker, H. A.L. to R. Anderson; 4 Aug. 1864

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ABC 19.1 v.18

142. Shipman, Jane A.L. to R. Anderson; 26 July 1862
143. Thurston, Mrs. Lucy A.L. to R. Anderson; 25 May 1863
144. Thurston, Mrs. L. A.L. to R. Anderson 18 May 1866

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139

Reception at Iolani Palace,

Monday, November 8th, 1869.

On Monday last His Excellency H. A. Peirce, Minister Resident of the United States, had an audience with His Majesty for the purpose of presenting Admiral Turner and his Officers.

The Minister addressing His Majesty said:

Sire: I have the honor and the pleasure to present to Your Majesty, Rear Admiral Thomas Turner, Commanding United States Pacific Naval Forces; Capt. Franklin, Commanding U. S. S. *Mohican*; Capt. Johnson, Chief of Staff; Lieut. Sherburne, Commanding Marines; Dr. Martin; Paymaster Redfield.

Admiral Turner then addressed His Majesty as follows:

Sire: I esteem myself most fortunate in the honor I have, of making the personal acquaintance of Your Majesty, which a year ago I could not have expected; as at that time, commanding the forces of the Southern Pacific, I had but little idea that the two squadrons, North and South, would be merged in one, and that my command would extend over the Hemisphere embracing the dominions of Your Majesty. Having visited these Islands when a boy, and again during my early manhood, I had a particular desire to re-visit them, to witness the wonderful progress that had taken place, and which I now realize as before me.

The people of the United States have always felt a lively interest in their prosperity; from the fact of the friendly relations which have grown up between your people and ours, by the interchange of commercial benefits; and now that they are directly on the highway of the grand route opened between the old and new world, more than ever do we desire to cultivate the kindest relations, and to behold the prosperity of your Kingdom, and the success of the reign of the King of the Hawaiian Islands.

My only regret in making this address to Your Majesty is, that I can not accompany it, with a cordial invitation to visit the ship which temporarily bears my flag here, as she is of that class of vessels that forbids my receiving your Majesty on board with those honors which would give me so much pleasure to offer you in welcome.

May Your Majesty long live to enjoy these beautiful Islands of your hereditary realm.

His Majesty responded:

Admiral Turner: I am always much gratified to welcome the Naval Officers of the United States, and am more especially pleased to welcome you on this occasion. I hope, sincerely, that your visit here, now that you have advanced to eminent rank in your profession, will not only bring to mind pleasant remembrances of your former visits, but will be fruitful of new and more favorable impressions, than those which you had previously acquired.

I receive frequent assurances of the interest and good will of the Government and people of the United States in the welfare of my Kingdom; assurances on which I have the firmest reliance; and am always pleased to hear that your great nation desires to cultivate kindly relations with me. Be assured, Admiral, that the sentiments which you express as entertained towards Us, by the people of the United States are cordially reciprocated by myself.

Permit me, also, to say that I trust your Officers, as well as yourself, will enjoy their visit here.

An hour was spent agreeably in social intercourse, when the Admiral and his Officers withdrew.

His Majesty was attended by those of his Ministers, who were in town, and by the Officers of His Staff.

U S Legation - Honolulu Nov. 27th 1869.

Revd N G Clark

Forgn Secy A B C F M

Boston.

Dear Sir,

Your favour of 13th October was duly received - Regarding Micronesia; In Sept last, I wrote to the State Department a despatch strongly recommending Exploration & Survey by U S vessels of that region of the North Pacific; & at same time forwarded copy of Mr Gulicks letter to me, of Sept 8, alluded to by you. As yet I have recd no answer. Since the arrival here of Admiral Turner in U S Ship Mohican I have made it a point to fully inform him on the same subject - addressing a letter of twelve foolscap pages, accompanied by much manuscript & printed information; covering the whole matter in all its bearings & ramifications - The Admiral enters into the objects of the proposed enterprise warmly, and promises to endeavour to obtain the

consent & authority of the Secy of Navy, for its undertaking — and I have strong hopes our desires will be accomplished in due season. The Admiral will forward my communication to him, with accompanying documents, on his return to San Fro — together with strong recommendations in favour of the measure proposed. He leaves here Dec 6. —

Perhaps Res. Mr Anderson might aid the matter by seeing the Secretary of the Navy & Admiral Porter & Com. Alden at Washington soon after the receipt of the despatches from Admiral Turner to the Secy.

I write in much haste, the mail being about to close

Very truly
Your obt Servt
Henry A Pierce

Hon. Henry A. Pierce.

Honolulu, Nov. 24. 1869.

Rec'd Dec. 17.

Ack'd Jan. 19, 1870.

Copy 140

Samoa,
May 7. 1868.

Dr. Gulick.

My Dear Brother,
I herewith send you a copy of a minute passed at a meeting of the Samoan Mission on the 6 and 7 inst.

Yours truly
Geo. Pratt,
Secretary

VII. Having heard from the Rev. H. Bingham and also from our teachers Peni and Heresome of the visit of the American Missionary schooner "Morning Star" to the Islands of Vaitupu and Nui last year; —

Resolved; that we record and transmit through our Secretary to Dr. Gulick of Honolulu, our thanks to our Missionary brethren from the Sandwich Is. for their kind expressions of sympathy and encouragement to our native teachers, and their infant Christian communities in the Lagoon Is. and that at the same time we intimate to our friends of the Hawaiian Miss'y Society our desire to go on with our work in that part of the Pacific until by God's blessing we shall have carried the Gospel to all the Islands South of the equator. In accordance with our old arrangement with our esteemed brethren of the A.B.C.F Mission we feel especially responsible for the evangelization of those Islands which lie to the South of the equator,- but as there may probably be a uniformity of dialect, and other affinities among the Is. usually known as the

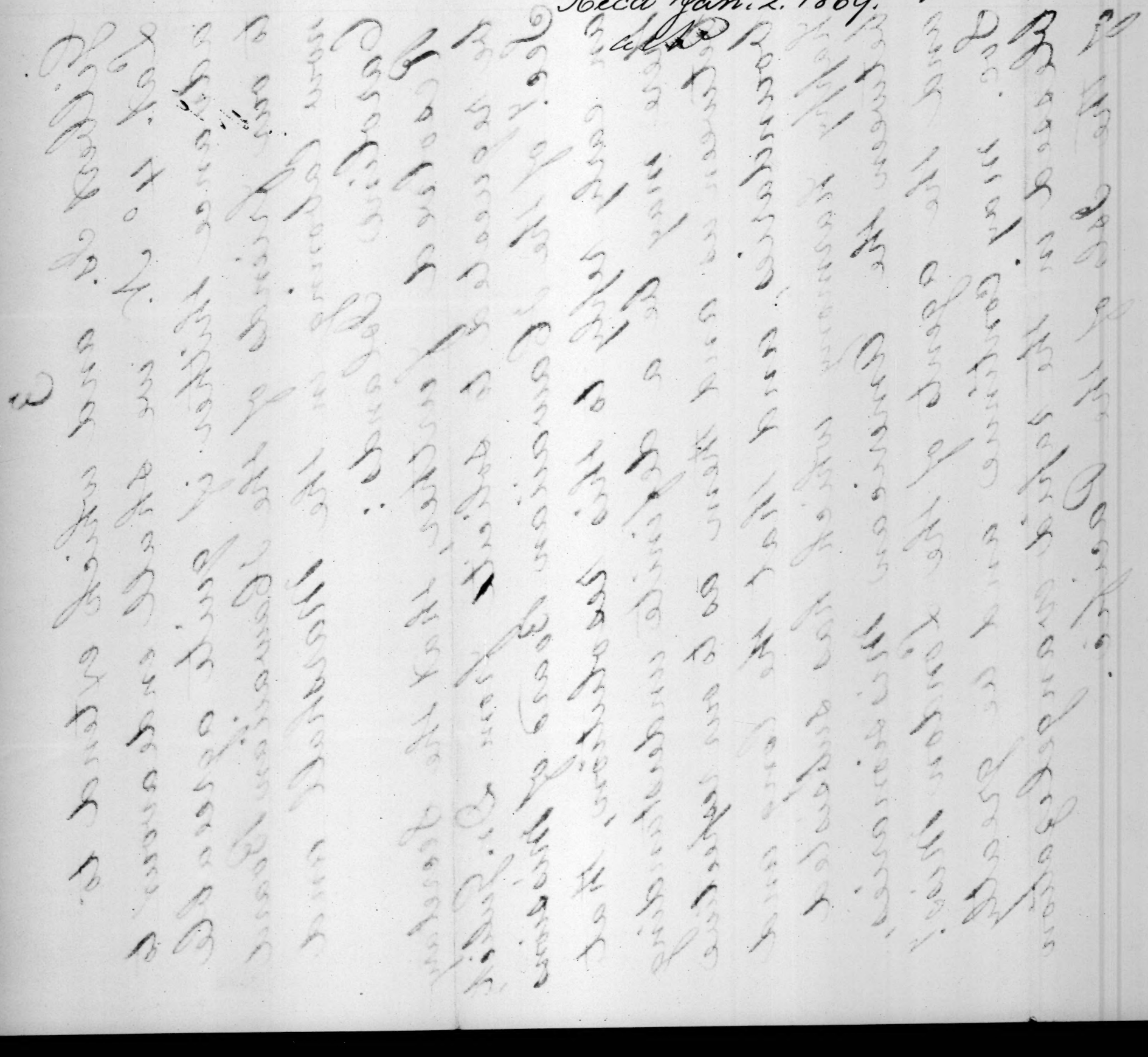
Gilbert Is. and which extend to Lat. 4° N. we shall endeavour to advance thither if quite agreeable to our friends of the Hawaiian Board now laboring in the Marshall and Caroline Islands:

Resolved further, that the Secretary be requested to solicit from Dr. Gulick, Sec.y of the Hawaiian Board of Missions an early reply to this resolution, that there may be a definite understanding between us and them as to our respective boundaries, and that the long and happy harmony which has subsisted between the American Missionaries, and the agents of the London Miss.y Soc. may continue and be greatly blessed in the rapid evangelization of the Isls of the Pacific.

Rev. Geo. Pratt to Dr. Gulick.

Samoa, May 7. 1868.

Recd Jan. 2. 1869.



Honolulu, Aug. 4, 1864.

Rev. R. Anderson D. D.

Dear Sir,

More than a year has elapsed since you left us, & perhaps I owe an apology for not writing you before. The great pressure of work has made it next to impossible for me to write any letters. The past year has been the most busy as well as the most eventful year of my life. My work has pressed hard, allowing but very little time for any thing outside of the routine of daily duties. But the work is pleasant & is the only thing that has kept me alive the past year. I shall never forget a remark I once heard you make, that hard work never hurts any one. It is true & more than that hard work makes one grow stronger. I feel stronger to work

now at the beginning of a new year of pastoral ~~work~~ labor than at the beginning of last year.

Dr. Gulick & others I suppose keep you posted in regard to matters at the Islands. We are in the midst of a revolution, peaceable it is true, but no less a revolution for its being peaceable. The King, when he came to the throne, had a splendid opportunity to make amends for the errors of his past life, & to leave to posterity a glorious record on the pages of Hawaiian history. That opportunity he has misimproved by following the counsels of bad advisers. He seems now determined to throw the weight of his influence against the good & in favor of the bad. He will not probably unite himself with any particular church, but he does, & will continue to lend his in-

fluence in favor of the Puseyites for the sake of opposing American Missionary influence, & they in turn will allow themselves to be used as his tools. I would not be at all surprised if a day of trial is at hand for our Hawaiian churches; but I have no fears for the final issue. God has a church here in Hawaii nei. And if every missionary teacher were banished from the Kingdom to-day, & the church put to severe persecution, God's cause would not be put back.

Discipline is good & very necessary sometimes. Perhaps we need it here. If our day of fiery trial is at hand, so far from looking upon it with misgivings, I am disposed to rejoice, for it will be but another proof, & a very important one, that the Gospel work in this land has been a success.

With regard to my own church

& field of labor, I wish I could write you at length, but the want of time & the pressure of other duties will not permit. I am becoming very much attached to my people & I love the work. We have not been without a blessing during the past year & I earnestly hope that before long we shall have a mighty outpouring of the Spirit. Our Sabbath morning congregations are good, while our afternoon congregations are decidedly improving. Last Sabbath afternoon we had the largest congregation I have yet seen in Kawaiahao on an afternoon.

I have seen much of the Princess Victoria of late, & am much pleased with her appearance. She is very friendly & takes an interest in our work. She has, within the past few months, started a women's benevolent so-

ciety among the females of my church & congregation called the "Ahahui Haahumanu", (Haahumanu Society) which bids fair to become a usefull society. Its object is to relieve the poor & the sick. And the Princess, I understand, ~~intends~~ wishes to start similar societies on the other Islands.

I had hoped to have my annual church report translated ready to forward by this mail, but it is impossible. Will try to send it by the next opportunity.

With much aloha to yourself & family. I remain ever

Respectfully & truly yours

H. H. Parker.

& field of labor. I wish I could write you at length, but the want of time & the pressure of other duties will not permit. I am becoming very much attached to my people & I love the work. We have not been without a blessing during the past year & I do earnestly hope that before long we shall have a mighty outpouring of the Spirit. Our Sabbath morning congregations are good, while our afternoon congregations are decidedly improving. Last Sabbath afternoon we had the largest congregation I have yet seen in Kawaiahao on an afternoon.

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With much aloha to yourself & family I remain ever

Respectfully & truly yours

H. H. Parker.

Rev. H. H. Parker.

Honolulu, Aug. 4. 1864.

Rec'd Sep. 27.

Ack'd Dec. 9. 1864

P. C. V. [illegible]

Hilo July 26th 1862

Dr Anderson

Dear Sir

Your kind and sympathizing letter of March 12th was duly received, nearly two months ago. A visit to our dear Kau home ~~home~~, and other duties have prevented me from answering you before. It is with feelings of deep sadness that I now write you. I feel my loss more and more, and such a feeling of loneliness and sorrow comes over me it almost overwhelms me. I often sigh and weep and wish that the hour of my departure was near, but I wait my Heavenly Father's will, and care for the dear fatherless little ones. I have tried, and do have a feeling of perfect resignation, but at times the natural heart rebels.

My husband was very laborious in his work, day and night were his thoughts occupied in devising the best means in doing good to his people, and carrying out his plans. The last work he did, was to build a new school house for a family school of Hawaiian girls

Rev. H. H. Parker.

for this island. We were urged to this work by the brethren at their yearly meeting at Hilo last Oct. Immediately on my husband's return from that meeting he commenced making arrangements to that end.

We were ready to have commenced our school the first of January, but the Lord had a higher work for him to do, in that time he was among the redeemed.

Myself and eldest child were very sick at the same time with my husband, and I was unable to be with him in his last hours. About twelve hours before his death, after he had bid us farewell, we were removed to another room and we saw him no more.

Twenty four hours after his death I was carried to look upon his remains for the last time, I could not weep he looked so calm, and peaceful in death, It seemed as if the angelic spirit had left its happy impression upon the clay tenement it had so lately occupied. Dr Wetmore remarked to me I can never forget his beautiful countenance. His reason returned sixteen hours before his death, and he retained it till the last; he was talking constantly with the foreigners,

and natives who would come to his bedside except at intervals when he was in prayer. An unconverted foreigner was heard to say, if any one died a christian Mr Shipman did.

During all our sickness and trial I did not see a white lady's face, there were none in the district. After I had recovered a little my other two little ones were taken ill with the same kind of fever, we had to hasten to Hilo to save the life of one of them.

Pen cannot describe to you what ~~we~~ I suffered in body and mind on our rough overland journey with sick little ones, and I was so feeble I had to be carried by natives, and no foreign gentleman with us, but in the end the journey proved a blessing to my sick child and broke up his fever. but it proved too much for my strength, on our arrival at Hilo I was taken very sick, for a while life was despaired of, but God has brought me through it all. We are now enjoying good health, with the exception of my having a feeling of weariness caused by hard work and care. I have rented a house and am now housekeeping

Have three children of my own, and two small half white girls, who I board and teach. I pay my rent by teaching and boarding one of them. I feel if possible we must return to the States, and be near my own relatives. I am an orphan myself but I may find friends. If we should return could we receive any assistance from the Board a certain amount each year? My children are all small the eldest only seven and a half years old, the youngest two and a half. And if we should return would it be best to return by the Fall or Spring? It would be my preference to do so if it should be thought best, and we could find good company. I wait to receive instruction from the Board. Please write me on the receipt of this, and give me such advice as you deem proper.

Yours truly,

S. S. Shipman

Mrs. Jane S. Shipman
Hilo, Feby 26th 1862.
Rec'd. Apr. 6.
Rec'd Dec. 11, 1862
Rec'd Dec. 17
Rec'd Dec. 18
Rec'd Dec. 18
Rec'd Dec. 18

Petaluma, May 25, 1863.

To Rufus Anderson, D.D.

Dear Sir,

Your kind letter was duly received. Thank you for it. The most prominent idea contained in it was a solace to my feelings. Not that the way yet seems open permanently to quit the land of our adoption. The idea now does not take with Mr. Thurston. Yet it is his decided choice to protract his stay here a few months. Such being the case, I find consolation in the strong hope, that on your return to San Francisco, you visit us at Petaluma. Come you & yours. Mr. Taylor says you will come. O come, come, come.

A breach has been made upon us, & upon Kaiwa.

What next?

Friends strongly advise to our remaining in the renovating climate of

Petaluma.

Well why not?

~~(Right of Way)~~ Mr. Taylor is merely a supply for this church, & does not expect to be permanently located in Petaluma. Such being the case, we do not wish to incur the expense of going to house keeping. And it is too much for Mr. & Mrs. Taylor, to add to their family, two of another generation, & two of another race, making out a family of twelve.

It is more expensive living at Petaluma than at Kailua. It places beyond our reach all the gathered comforts & conveniences of of home, now going to destruction, & the annual Kona salary of $450.

It throws us more entirely upon the Board.

But why stay at Petaluma? Why not return to Kailua?

Mr. Thurston's iron constitution has given way beneath the toil of one unvarying

summer climate of more than forty years. Within the last three years, he has had two serious attacks of paralysis, the last one so fearful, that a repitition would probably be followed by death, imbecility, or mental derangement.

In going there, instead of occupying the old homestead, near the hot & barren shore, where we have already lived too long, it would be imperative to seek the mountain climate two miles back. By a horse road, & by a horse back ride, we reach a stone wall enclosure, containing a crumbling thatched house. That is our mountain home. To return there, we must begin life anew, by laying the very foundation of a house to live in. In vision I see age & infirmity thus struggling on, in domestic life without a support, in public life without a shield. In isolated circumstances, too, without a reliable white neighbor.

Yet that is the spot alike endeared to us both by no common ties. We had thanked God, that the evening of our

days was to be thus crowned with a rural home, with rural scenes, & rural cares. It was sweet to connect it with the precious promise of God, emphatically repeated to us by Dr. Goodale, on our way to take a vessel for a heathen land; Trust in the Lord, & do good, so shalt thou dwell in the land, & verily thou shalt be fed. Dec. 9, 1861, a darkness fell upon us, a darkness that could be felt. Then all my plans of earthly happiness were shivered to the winds. Not so with Mr. Thurston. He was so enveloped as to be insensible of its import. Nor does he realize it now. He is tenacious in the feeling of returning alone to Haiku, expecting the future to be something like the past.

What is to be done I know not, but propose a compromise;

That we return to the Islands, & live for the present at Honolulu, until we ascertain what Thomas will do, at the end of

his theological course, two years hence. Should he fail to return to Hailua, we settle all our affairs there, & do the next best thing, helped out by the principle expressed in your letter.

With the united love of our family of three generations to yourself, your wife, & daughter, with a pressing invitation from Mr & Mrs. Taylor, that you all visit them on your return;

I remain as ever
truly, & respectfully yours,
Lucy G. Thurston.

P. S. Dr Pierson was here a few weeks since. What I have written has been under the influence of his advice.

Mrs. Thompson

Rec'd at Hartford, June 20/63

2200 - 10 p.c. 200
1000 12 p.c. 120

Rec'd last.	320
Mr. Thompson	120
	440

Calculate a 400 dollars

Two hundred dollars,
for this first year, towards
Mr Lyman's salary.

Dr. Hartness & Mr Lyman
to visit me.

Mrs. L. G. ~~Rev. Asa~~ Thurston 144

Nuuanu Valley, May 18, 1866.

Rec'd July 5.

To Rufus Anderson D.D.

Sec. of the A. B. C. F. M. & Pru. Com.

Mrs. M. Hill Sr. } Aug. 10. } Dear Brother,

Rec'd Aug. Ans. Aug. 14. In

unmistakable language, God was pleased to call us to leave our Kailua home. In so doing we left our house, so situated, that we could neither sell nor rent it. In our removal, sacrifices of property and additional expense, marked every step of our way. And yet, through the good hand of our God upon us, we obtained, by great effort, in fee simple, a new home, with nearly one acre of land, in Nuuanu Valley, & paid for it to the very last cent. Then we expected to live on to the end, answering only to our daily, our occasional, & our annual wants.

What then was our consternation, to find that our newly purchased house, only eleven years old, stood

forth to the eye like a whited sepulchre. We knew that the octagonal roof of the summer house had fallen completely in; we knew that the elevated framed swing lay prostrate on the ground; we knew that once and again our friends rode up to our door, saying, The eaves of your house shew that its pillars are sinking; we knew that two of our doors could not be opened, & three could not be shut; we knew that when it rained, five rooms reminded us of early missionary days, when we arose in the night & placed calabashes over our beds.

Supposing the dirt beneath the house had greatly sunk by reason of rains, Mr. Thurston one day took his iron bar, & went to prying up a pillar, so as to straighten the eaves. Then it was that we discovered that the strength of the pillars had been consumed. Bad timber & dry rot

had done the work, like as in the Morning Star. Fair, unmarred, white painted pillars gave us, of course, a sense of security. Remove the white paint, & it was seen & felt, that you might as well rely on the strength of cornstalks. Immediate safety called us to make immediate repairs. The more the carpenter looked into the state of the house, the worse he found it. After the commencement of his labors, a storm of wind visited us. The carpenters remark was, "Glad not new pillars & new sleepers been previously introduced, some portion of the house would have fallen. We have involved ourselves in debt. We have abruptly stopped in the midst of the work, for light to shine on our darkened pathway. We need Eight Hundred Dolls. ($800).

In our present strait, we turn to the Hand that has given us day by day our daily bread, for the last forty six years.

Fathers, our petition & our request is, If we have found favor in your sight, & if it please you to grant our petition & to perform our request, let us be relieved, through your agency, under this unexpected misfortune.

We are unworthy, – we are unworthy, – yet, when we are old & greyheaded, & our strength faileth, O God, forsake us not. While thou art smiting with one hand, sustain with the other, & cause us to feel the preciousness of earths discipline.

We remain, dear Brother,

Yours in the patience & kingdom of Jesus Christ.

Lucy G. Thurston,
for her husband,
Asa Thurston.

Nauvoo Valley,
May 18, 1866.

ABC 19.1 v.18

145. Thurston, Mrs. Lucy A.L. to Hawaiian Board, 30 April 1868
1451/2. Thurston, A.L. account of death of Mr. Thurston, 28 March 1868
1453/4. Thurston, Mrs. L. A.L. to R. Anderson; 11 April 1868

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ABC 19.1 v.18

146. Thurston, Mrs. Lucy A.L. to Dr. Gulick; 14 Sept. 1869
147. Thurston, Mrs. L. A.L. to Dr. Clarke; 22 June 1870
148. Thurston, Mr. Thomas A.L. to R. Anderson; 28 Nov. 1865

THE HOUGHTON LIBRARY

Nuuanu Valley. April 30/68

To the Hawaiian Board.

Honored Fathers,

Being placed in new circumstances, I thought good to look at my present position in all its bearings. In 1819 we formed a life contract. Missionary, serve & obey. Board, govern & support. As long as the missionary did his duty, the Board would do theirs. There were seven men & seven women. We took our lives in our hands, & went to a heathen land. Come what would, we never more expected to return to our native country. After the lapse of 48 years, it is seen to be thus; ten of that company, five men & five women, had, more than 25 years ago, returned to remain in the land of their fathers. Only two men, Whitney & Thurston, have been laid on the

soil of Hawaii. Only their two widows remain to remember the year One of this mission, & to remind our patrons, that the contract of youth, if need be, covers the wants of old age.

Mr. Thurston's last Will put into the hands of his widow, all his worldly goods. Here is an Inventory of them, as given to the Probate Court, comprising his estate of both real & personal property.

41 acres, known as Hianaloli 3rd. situate in Kailua, Hawaii, described in Royal Patent 979.

121 acres, known as Hianaloli, situate in Kailua, Hawaii, described in Royal Patent 1930.

House & lot at Kailua, Hawaii, known as Laniwakea, also described in Royal Patent 1930.

His late residence in Nuuanu Valley, with lot of nearly

two acres.

Lot 111 in Nuuanu Cemetery;
Furniture of his late residence.
Library.
Wardrobe & personal effects.
Carriage.
Horse.
Cow.
Tools & implements.
Debts, all doubtful or bad; & nearly all of them outlawed by the statute of limitation.

I would add that for several years past, Mr. Thurston's property at Kailua has yielded no income; simply paid its own taxes. The products of orange & coffee trees are worthless from blight. The dwelling house stands as a memorial of former days. We could give it away any time; but, unfortunately, it is not located in an acceptable place for any purchaser, who is able to pay for it. The fact that the

house & (~~grounds~~) land stand in the limits of Pele's shaking domains, does not now add to its value.

When Dr. Anderson visited us at Petaluma on his return from these Islands, he said to us, that when appropriating salaries at the islands for the missionaries, Mr. Clarke said, "Put down 500 dollars for Mr. Thurston." Even then, so far as devising ways & means for living were concerned, I stood alone. Even then I saw that our old home at Hawaii must be forsaken, a new one must be purchased, & the expense of exchanging Kailua for Honolulu be met. Messrs. Clarke & Smith had each 800 dollars, dwelling in their long established homes at Honolulu. I learned that the salary of one man was not to be compared with another; that the calculations of the wants of each must be made from his own particular basis. We slept, not having come to a decision. The next morning Dr. Anderson

said to us, I am willing to give you 600 dollars. So it was thus decided. The following ~~and~~ anecdote throws light upon that debated subject at Petaluma.

Last year when our daughter-inlaw Sarah (Sgst) visited Wailuku, Mrs. Alexander sen. said to her, Could not Thomas Thurston's father do something toward helping him to a dwelling house? Dr. Anderson told me when he was here, that he had $10,000 (Ten Thousand Dollars) at interest. Sarah replied, "It would be very strange to have it so, & I ignorant of it." Now all the benefit we derive from the statement, or the origin of it, is this; whenever it is alluded to in our family circle, it produces merry hearts; which, according to the wise man, doeth good like a medicine.

There are old debts which I could never collect. I have not the faintest expectation, that the executor in settling the estate, can raise enough to pay incidental expenses arising

from Mr. Thurston's death.

As I have already said, Mr. & Mrs. Thurston received 600 dollars. Yet the year was only made to meet by private benefactions. The expense of one alone living in this manner, very much exceeds one half the expense of two united. Notwithstanding the crown has been taken from my head, I still wish to keep house, as I have ever done, & to retain a carriage. So in the fullness of my heart, I ask for 400 dollars. In its nothingness I would say, Pare off in age, in infirmity, & in widowhood, the common comforts of life, & teach me to glory in tribulation.

An agent of the Prudential Committee has said, "The Board do not furnish means for riding in a carriage." If there are no roads on which a carriage could run, the question is quickly decided. I was intimately acquainted with a missionary whose

wife,# in weakness, contentedly accommodated herself for 30 years to a rocking chair slung on two poles, & for 10 years to horse back riding. That lady is now in her 73 year. She never again expects to be borne along the public streets by human hands. Natives would have a word to say on that subject. She never again expects to ride on horse back. Age & infirmity forbid. Her future locomotion must be performed by means of a carriage, or, by walking. A carriage, or, not a carriage? that is the question.

When Mr. Thurston left Kailua, the place of action, for Honolulu, the place of repose, for two years he walked the long streets. At length through the withering of disease, a return walk from church, of three fourths of a mile, became to him extreme torture. Thus he

Mrs. Thurston

persevered without a murmur. Carriages swiftly passed. Pedestrians went ahead as if rejoicing in strength & action.

The infirm aged one of 78 years would be left behind; &, when he could endure no longer, stop & writhe in very agony, bending over his cane. When rest gave relief, he would again go on. Again he would experience a new paroxysm. Again by the way side he would lean on his staff with double anguish. In this way he would reach his own home, exhausted. When the sabbath bell again rang, he would again direct his footsteps toward the church. But in returning, he would, by turns, be so severely touched, so utterly helpless ——

Could he ever reach home unaided? —— And yet we seemed to be as destitute of facilities, as were our first parents in Eden, before disease invaded our frames.

In this extremity I was driven to buy a carriage. It proved such a solace to him, while etching off the remaining days of his pilgrimage, two years & seven months. And not only to him but to her, too, who was ever by his side, aweary — weary.

But during the past year even, independently of the horse, the taxation & local repairs of the carriage have been more than 30 dollars. That general repair which it has so sadly needed for years, is yet to come.

Elders of our infant Zion,

In this the day of my visitation, I turn my eyes first to God, & then to you. I who have been so wondrously sustained & blessed all my life long, am utterly unworthy of the least of all the mercies I am receiving. But, remember me as the widow of Asa Thurston; remember as having

formed a new tie, having God for my husband. & you yourselves his almoners. Yet I remember that a wise love seeks to communicate good, rather than gratification. It is enough for me, that I am allowed to spread my case with freedom before a Power on earth, & before a Power in heaven. I wait to know my future, desirous most of all, to receive what is meted out to me, either on my knees in submission, or with uplifted hands in thanksgiving. If God withholds the less, I know it will be to bestow the greater. Should I, in the secret chambers of my soul, incline to think my lot hard, I will strive to crush out the feeling, before in words, it crosses the threshold of speech. In the christian character there is a higher life. There is a fullness from which we can draw without measure.

With simple trust

Mrs. Thurston's acct of the death of her husband. Copy. Mary, our daughter. 145½ Marcus (Benfield) her husband. {Marianne, John, native youths trained in the family.

Rec'd June 10, 1868.

Honolulu, March 28, 1868.

To Mr. & Mrs. Taylor,

Oakland, Cal.

My dear Children,

I take up my pen to tell you, that your Father has entered into rest. He died March 11, 1868, aged 80 years & 5 months. We had lived together 48 yrs & 5 months. He was ill nine weeks. The seat of his disease was in his head. In the commencement of his illness, he was as a little child, so docile. His brain became affected. Surging billows rolled over him. His reason, at times, was dethroned. His intellect was wrapped in darkness. He knew not where he was. He knew not who approached him. He forgot his friends, —— forgot his own family. But in the midst of all, with unchanging constancy, he ever remembered & shewed his love for prayer.

The first few weeks of his

illness, he could converse connectedly & distinctly; though often incoherently & indistinctly. The last month of his life he conversed much, but we could seldom understand more than individual words. The last two days of his life he did not speak. Invariably his appetite was remarkably good to the last. He could see to eat, & distinguish the different kinds of food.

He sometimes slept as if in Eden, not even moving from nine o'clock to five. Once I awoke him in trying to find out which world he was in. After that I was less officious, & let time reveal. Often his sleep was disturbed by pains or derangement. But by taking repose during the day, he generally, on an average, slept eight or nine hours during the twenty four, up to the time when he was confined to his bed, four days before his release. I do not think that he slept more than three hours during that whole time.

With the exception of five days midway his illness, (when he was confined to his bed with dysentery & diarrhea,) he was able in good weather to ride out to the last week of his life. He often did so twice a day, choosing to ascend & descend the carriage unaided. On reaching home he would ask, "What do you stop here for?" Then, after he had alighted & ascended the steps, some one must be there to take him by the hand & lead him into the parlor, else we should have to go in search of him. So in going from to room room, for seven weeks, I never knew him take a correct course without guidance.

He had a propensity for rummaging & feeling of things; so that when he was about, we kept the safe locked. We removed ornamental glasses, & avoided the use of kerosine oil. How strange to see him fumbling among the things in my bureau drawers.

Once he said with a very sad expression: "Our things are all gone." At another

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Once he said with a very sad expression, "Our things are all gone." At another

time he examined, by feeling of them, all the doors & furniture of the parlor & bedroom. He then said, to me, "Come, let us go home." "This is our home. Dont it look natural to you?" "No." "Do you know me by looking at me?" "No." "You know me then by my voice?" "No." "Well how do you know me?" "By your being in your place." Repeatedly in introducing a friend, he would mistake me for her, take me by the hand, &, his face all aglow with social feelings, inquire, "How do you do, Mrs. ——" &c.

He would take one corner of the woolen bed blanket, & go through the operation of washing. First, thoroughly wash a hand & wrist; then wash each finger separately; then separately wash between each finger. Wash the other hand in the same manner. After having performed this operation three times upon each hand with great particularity, he would take his face, the top of his head, his hair, & thus complete his dry ablutions. When on the

1852

bed, this was (thought) a favorite employment with him. When he was up, washing at the washbowl, I had to remember that the moscheto curtain was his chosen towel.

As he sat on the setter in our bedroom one day, & I in the rocking-chair by his side, I gave him an orange to eat. The employment (of preparing of preparing & eating oranges, was always a great amusement to him. Characteristic of him since disease had locked up his faculties, he independently threw skin & core first right then left, utterly regardless where they fell, even when I held a plate before him specially to receive the refuse. John signified to me that Father had hidden the remaining part of his orange under his hand. I looked round. With a most cunning, comical expression, his eyes were fixed on me. Seeing he had secured my attention, he kept repeatedly looking, first upon his hand, then upon

me, seeming with his eyes to invite me to search out mischief; at the same time, extending to the utmost the width of his brooding hand, so as to avoid detection. Thus your Father adapted himself to his own wreck, smiled himself & made others smile. Out of the family (Frost family) there was no one who so well understood how to draw forth his social feelings, or awaken for himself a glimmering remembrance, like his minister, Mr. Corwin. He well knew, too, in the darkness of night, how to direct his view to the Polar Star.

Marianne always seemed to expect your Father's sympathy in telling him of little occurrences that interested her. In this way she helped to lighten his heavy hours. So that near the close of life, on her suddenly approaching his bedside, he exclaimed, "Ha-haha", & laughed. His laugh brought out a responsive laugh in all present.

Mary, too, with her usual every day habits of vivacity, would naturally

approach her Father with a sprightliness which he was quick to catch, & his aged face would become irradiated with the merry look of childhood.

Mary & Marcus were with us, props to our falling house. I felt its comforting support in measuring off every waking hour of life. We were strong in our own household for any emergency, either in life or for death. Twice I called Marcus from his slumbers to attend your Father during paroxysms of derangement. Once he had torn up the bed, & taken up several slats underneath it. Marcus came, took him in his arms, & bore him to the rocking chair by main strength. He offered no resistance; but he leaned his head upon his hand, crying out in very agony, O dear, O dear, O dear. This was his last touch of derangement, Saturday, 3 o'clock in the morning. It was 9 in the evening of the same day, that we thought him sinking in death.

Your Father led in family devotion

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about one month after the commencement of his illness. He prayed till his prayers were composed of Hawaii, English, & Latin. He prayed till he lost the power of judging the proper length of a prayer, & would continue the exercise to the verge of exhaustion. He prayed till he could no longer form correct sentences: till no sentences were formed; words or sounds succeeded each other. He had not been willing to close his lips on this service. Now he yielded. With crushed feelings he laid his hand upon his forehead, saying, "I dont understand, I dont understand." As Marcus is every day called to his business a little after six in the morning, & as where there are different heads & different classes of children, it is most natural & improving to worship, family by family, we became separate.

Father had, through life, in his own family, morning & evening, with a punctuality I think never exceeded, acted as priest of the Most High God. Now it devolved on Mother to lay incense on the family altar. Although his mind was deranged, & he had forgotten

his own children & almost every thing, still he clung to this vestige of his religion, in a manner emblematic of his clinging to the Rock of ages. Our usual time for family worship in the evening was between 7 & 8 o'clock; sometime after which he retired for the night. It was the week before he died, that he one day began to undress himself for bed before it was dark. I ministered to his wants till his head was quietly laid on his pillow. Then, so to complete the work, that he might immediately & undisturbed, compose himself to sleep for the night; I prayed with him by the bed side; ending with the stereotyped prayer of infancy, so suited to the calibre of his mind, & the critical state of his body. "Now I lay me down to sleep." He closed his eyes, & for fifteen minutes lay most peacefully. Then he rose up in bed, & wished something done. He said much, swayed his arms to & fro to assist in giving an idea. Yet I could understand nothing except the words, we Rakou & they Lakou. Time wore on heavily. I was

ignorant. He was restless. I was blinded by the knowledge that I had already prayed with him. Marianne entered without this knowledge. After seeing his inquietude & urgency, she said, "This is just as he did once before, when he wanted prayers." "Is it family worship that you want," I asked. "Yes." "Do you want John called?" "Yes." "And Marianne?" "Yes." The bible & hymn book were brought forward as usual, & evening exercises performed in their usual way, to which as ever he most reverentially attended. After which, he placed himself in a favorite attitude for the night. & was soon asleep.

I chose lucid intervals, & repeatedly tried to impress his mind with the feeling, that we considered his present illness, his last. He acknowledged once, that he had had thoughts running in that direction. But the purport of his cool remarks were, that he was not careful to know whether his life was longer or shorter.

Yet when speaking of his Savior, & saying, "Nui loa kou aloha aku ia ia," "Very great is my love for him," his counte-

nance & manner shewed a depth of feeling compared with which words are feble.

In the early part of your father's bewilderment, John Ii called (gafted) on him. He was his very first scholar on reaching these islands; committed to him for instruction by the young king, Kamehameha 2d. "Teach this my favorite," he said; "it will be the same as teaching me. I want to know through him what learning is. I want to know whether it will be good to have my subjects taught." Who then would have predicted such progress in the nation, while the teacher & the taught remained to clasp each others hands. Mr. Ii turned his ~~thoughts~~ conversation to the first years of the mission. I thought he revived in your father's mind the scenes of former years; for he so fondly felt with his hands all over Mr. Ii's face, & all over his hair. Mr. Ii, pleased with such freedom & kindness, encouraged him in manner, adding, "I always loved you; I always loved you very much." Your father

was reclining on a settee in the parlor. Mr. P. knelt (by him) & prayed with (entreating him) him before he left. Their aloha was exchanged, & they separated. On earth to meet no more.

Half a dozen women, formerly his parishoners, called together to see their old pastor. He was on his bed so weak & unconscious, that I only allowed them to visit his room in silence. In doing so, each individual by herself knelt in silent prayer.

During the last week but one of his life, seasons of pain in his head were most excruciating. They suddenly ceased. Then his derangement, formerly tame, for two days by seasons, became wild & violent. When his derangement suddenly ceased, four days before his death, he sunk very rapidly. Disease had done its work. It was like battling in a tempest at sea, then thrown on shore exhausted, in quietude to die.

Saturday morning he arose, was dressed, & walked about as usual. He sat up most of the day in his rocking chair.

In the evening, according to custom, I gave him my hand, & invited him to the bedside. But repeated invitations did not produce, on his part, the least effort toward rising. I then went for Marcus. He came & conveyed him to a seat by the bed side; finding him very helpless. According to his usual practice before retiring, he bathed his father's feet in tepid water to invite repose. When he came to place him on the bed, he was utterly helpless, & nearly lifeless. He thought him dying for a whole hour. He gave him brandy, which was probably the means of reviving him. I had been instructed by Dr. McGrew, to whom we looked for medical advice. During the night he was very weak & very restless.

Sabbath morning as Mr. Corwin passed along to church, I went out & spoke to him; told him that your Father was failing very fast; that for an hour last night we considered him in the river; that we thought him near his end; &, as he was mouth piece (for this)

to this people, I wished him to bring us strength out of Zion. Mr. Corwin afterwards told me he was glad I spoke to him. That before the morning prayer he represented his case to the people in a manner which took strong hold of their sympathies, & gave interest to the exercise.

None of our family attended church that day. Marcus led in prayer at morning worship by your Father's bed side. He afterwards so relieved me of care, as to enable me to retire for repose, which I so much needed. When I returned at twenty minutes past eleven, I was delighted to find your Father asleep. The first he had had since he sunk away the previous night. It helped to refresh him for an interview with Mr. Corwin, when he returned from church.

I think your Father knew Mr. Corwin. He was better. It proved the most lucid interval of his last days. Although his responses consisted of monosyllables, they were clear & understanding. His countenance & manner, so full of expression, was a bright index of love, & trust, & reverence.

Monday we saw him less helpless. He was able to move with my aid. But it did not

continue. His speech ceased. He began to fail.

Tuesday was a day of extreme restlessness. It was almost as much as one could do to adjust the bed clothes. He was so weak that masculine strength was again brought in to move him. By night he lay composed. Two o'clock came. He never moved his position after. His laborious breathing, his convulsive movements, his clammy sweat, told me that his last sands were falling. Once he fully turned his eyes & fixed them upon me, & made a very great effort to speak; but could not utter a syllable. I thought his consciousness far exceeded his power of communication. That whole night I reclined on the back side of the bed, unable to sit up, & unwilling to withdraw. I was in the post of observation, ready at any moment for active service. John, with open eyes & ready hand, was by his bedside the live long night.

Wednesday morning the day dawned. The clock struck seven. A sudden change took place in your Father. His language was, "Behold the bridegroom cometh." All our household came at once around the bed, to watch the ebbing away of

life. I took hold of his convulsed arm with one hand, & placed my other upon his forehead. I bent over him. His serene eyes were fixed upon mine. I repeated words of comfort & support from the bible. I repeated the two most appropriate hymns I know of in our language.

Rock of ages cleft for me,
&
Jesus, lover of my soul.

His convulsions had ceased. His hard respirations had ceased. Gradually his breathings were shorter & shorter, softer & softer, till they became gentle as those of infancy. Then he fully closed his eyes, & gave up the ghost. It was eight o'clock.

The strongest tie that bound me down to earth, was then severed. Standing by his cold remains, how vividly were brought to mind his words, spoken beneath a father's roof. "You shall have my care & love, till these hands & this heart is cold." Now I am written a widow, having the promise that God will be my husband.

I adore that power & love which formed & watched over our companionship for more than 48 years, allowing him to be my guide and support, and allowed me the great privilege of smoothing his rough pathway through life, even down to the river's brink.

May his fallen mantle rest on me, on our children, on our children's children, on every individual of our posterity, down to the latest generation.

Your bereaved mother,

Lucy G. Thurston.

Honolulu, April 11, 1868.

To Rev. Rufus Anderson D.D.

Dear Sir,

Before this reaches you, you will have heard of the death of Mr. Thurston. As he was favored with no new views from Pisgah, but was enveloped in a two fold darkness, it was not given me to write to his patrons. I leaned on Mr. Corwin to write for the public eye. He had said all. Yet my heart was stirred to spread a Father's last days before the minds of his absent children. I did it with all the freedom & fullness of family communion. Not until it was completed was the wish born in my heart, to present a copy to Dr. Anderson. In view of a life long connection, my heart & hand turn toward you with this simple offering. It goes with assurances to you & to the Prudential Committee, that you all had his full

love & confidence, in every step of his way through the wilderness. With humility & dignity he accepted the position of being their their missionary, to be guided. He turned his full eye to the discharge of his own duties, leaving them to perform theirs. Even surrounded with an atmosphere of peace, ~~of~~ his great heart accepted whatever was meted out to him, with child like simplicity. In his connection with the Powers that are, his life exhibited the beauty of a broad stream, flowing along within its limits, with no obstruction to raise a ripple.

It was a wrong thought, that his life merited a brighter death. Even that God will turn in his own way to promote his own glory.

Your bereaved freind,

Lucy G. Thurston.

Mrs. Lucy G. Thurston

Honolulu April 11, 1868.

Rec'd June 10.

& confidence in God's dealings towards me, through your honored Board.

I am your bereaved friend,

Lucy G. Thurston.

would give her $400.

I returned $600 at Petersburg because I could get no information from her that she needed more. Would not have one to any satisfactory result, but Rangoon I helped have some in. Mr. Frazer

Mrs. Lucy B. Thurston

Nuuanu Valley, Apr. 30. 1868.

Rec'd Aug. 20.

" 21

400.

(Copy)

Nuuanu Valley
Sept 14th - 1869 -

To Dr. Gulick

Dear Sir,

Mr Thurston died a year ago last March. Through the last year the Missionary Herald came as usual. During this year, I must have wearied them at the Post Office asking for Pamphlets. None. None. I passed on till August with no other feeling than disappointment. Then I awoke to the realities of the case.

Mr. & Mrs. Thurston stood shoulder to shoulder through all the ups & downs of pioneer missionary life. For 48 years they received & read together the Missionary Herald. Then Mr. Thurston slept in death. Mrs. Thurston lived on. But with silent dignity she is made to understand that the Missionary Herald is no longer to be laid upon her centre table. The man has gone,

~~only the~~ only woman remains.

Simply informing you of this fact, I remain most affectionately Yours

(signed) Lucy G. Thurston.

(Copy)

Missionary House
Honolulu – Sept 15/69

My Dear Mrs. Thurston

I am very sorry to learn that you have so long been deprived of the Missionary Herald. You must indeed miss it greatly. I am very sorry also that you kept the fact to yourself so long; & that you now imagine it is because you are a woman. The American Board is not certainly given to treating women slightingly.

Without knowing any thing more ~~about it~~ than what you state about it, I am certain it is the mistake of some clerk in the Publishing Department at Boston, & that there will be great regret over the mistake at the Missionary House when they hear of it – as they will by the receipt of your note, which I shall forward to Dr. Clark. Capt. Bingham has failed of re-

ceiving his Herald for two years, for some similar reason.

Meantime, I send you my own file of the Herald for 1869, which I shall feel honored to have occupy the vacant space on your centre table, till the arrival of your own.

Yours very Respectfully
L. H. Gulick
Cor. Sec. Hawn. Board

Mrs. Thurston to Dr. Gulick.
Kaanu Valley, Sept. 14, 1869.
Rec'd Nov. 9.
Ack'd Feb. 3, '76.
Miss. Herald

147

Tuscarora Valley, June 22 /70.
Wednes. Night.

To Dr. Clarke.

Sire,

In position you are my Father, in age I am old enough to be your mother. My heart turns toward you. But I once watched over the health of one in public life. In view of those memories, I will not seek you. Have all the quietude & repose your position will allow you. Even our common yearly General Meetings have always been trying to the health of our gentlemen. I grieve that you cannot rejuvenate in the more quiet scenes & salubrious air of the country life of our islands. But if it must

be so, go, return without looking into the deep abyss of Hilarica. Thus much has been secured: You have become embalmed in all hearts with the memories of the nation's jubilee. I am glad that you have been among us; that we have taken you by the hand, looked into your eyes, & from your lips, heard seventeen speeches. Ah, it has been too much. Forgive our ignorance, our lack of consideration. I will not say of sympathy. You have secured that. But love sometimes makes great requirements.

I thank you for the comfort & encouragement you gave my aged heart, when, relying on my own resources, I was struggling up the steep of life. For all your care, sympathy, & counsel, accept my thanks. I

pen them with tears & deep emotion.

Salute your wife in my name. I know her worth. She will allow the voice of deep experience to say to her, Duly appreciate having a husband connected with you in all the plans & social intercourse of life. I am a step in advance. My husband is in heaven. His spirit, good & pure, hovers around my pathway.

Carry to the Prudential Committe, the love, devotion, & confiding spirit of their veteran children.

Dr. Clarke, My Father, My Father, Good bye. God be with & sustain you, touched with sympathy, & laboring for a world.

Yours in sympathy & love,

Lucy G. Thurston

Mrs. Lucy G. Thurston.

Nureamu Valley June 22. 1870.

Rec'd July 21.

~~55~~ 50881

New York, 52 W 47th.
Nov. 28th. 1865.

R. Anderson, D.D.,
Dear Sir.

I am sorry to have to inform you that my matrimonial speculation has proved a failure. Miss Marshall does not feel it to be her duty to leave her present wide sphere of usefulness for another where success would be problematical. For this & other reasons she decides as she does.

We have decided to sail in the steamer of the 11th of Dec.

I am sorry Mrs. Anderson's sickness prevented her from preparing that bundle for the Islands. If it could be sent on to me I would be happy to take it with me.

My sister & the children are well - they are stopping at Chicopee.

With much love & gratitude to yourself & Mrs. Anderson for all your kindness, I remain yours truly

Thos S. G. Thurston.

Mr. Thos. G. Thurston.

New York, Nov. 28. 1865.

Rec'd Dec. 1.

Ans'd Dec 4.

ABC 19.1 v.18

149. Thurston, Mr. T. A.L. to R. Anderson; 3 April 1866
150. Thurston, T. A.L. to R. Anderson; 14 May 1866
151. Whitman, S.J. A.L. to J. Pogue, 17 Aug. 1871

THE HOUGHTON LIBRARY

ABC 19.1 v.18

152. Whitney, H. A.L. to R. Anderson; 9 June 1865
153. Whitney, H. A.L. to R. Anderson; 7 Aug. 1865
154. Whitney, H. A.L. to R. Anderson; 26 Aug. 1865

THE HOUGHTON LIBRARY

Honolulu, Hawaiian Islands,
April 3rd. 1866.

Rev. R. Anderson, D.D.,

Dear Sir;

I arrived at this place March 18th. We made quite a long stay in California. Sickness seemed to render this necessary. The three children & I myself had the scarlet fever & we took the first good opportunity after it seemed prudent to travel. I drew from Mr. Flint one hundred & fifty dollars - he had received no instructions from Mr. Ward, but he relied upon Mr. Taylor's endorsement. I consulted Mr. Taylor on the subject & he was in favor of drawing for more than I was. The baggage men

on the Isthmus made my trunks weigh about twice as much as they really did. That our delay was prudent seems evident from the fact that Mary's oldest boy died in less than a week after our landing in Honolulu, from congestion of the lungs, induced by prostration following the scarlet fever. We did not realize how weak he was when we started.

Mr. Baldwin has written to me, very politely inviting me to go to Lahaina & visit them. I shall accept this invitation very soon — our affliction has kept me at home thus far. Mr. Alexander is very urgent & cordial in his desire to have me go to Wailuku & labor there among natives & foreigners. From all accounts Wailuku is increasing & Lahaina decreasing & the former will soon be the important center of the Island. Dr. Gulick advises me not to be in a hurry about the matter & I am waiting patiently for the moving of the waters.

I find Father & Mother quite well. They are engaged in repairing their house to keep it from utter destruction.

We all unite in sending much love & sympathy to you in view of your recent affliction.

With kind regards & gratitude for yourself & wife,

Yours truly,

Thos. G. Thurston.

Mr. Thos. G. Thurston,
Honolulu, April 3. '66.
Rec'd May 12.
Ans pm infl

Thomas G. Thurston 150
Honolulu, May 14, 1866.
Rec'd July 5.

Honolulu, Hawaiian Isls.
May 14th 1866.

Rev. R. Anderson, Sec. Com.

Dear Sir;

Rec'd Aug

Since I have arrived at the Islands I have received calls from both Lahaina & Wailuku — I have accepted the call from Wailuku and shall go up there immediately, to preach to the foreigners & expecting also to become the pastor of the native church. In this step I have the unanimous approbation of the Hawaiian Board. My reasons for this change are these.

The native church at Lahaina did not extend any call to me till after I went there and preached to them — as they were not bound in any respect to me, I dont see how I can be bound to them.

Lahaina does not occupy the same position in respect

to other places that it did while you were here. It is decreasing in importance all the time. Wailuku is on the increase. There is a large & perhaps an increasing white population, & they are anxious to secure a minister at once. Forty eight of them have signed a call to me — they will probably build a church & do a good deal towards my support. There is also perhaps as large a native population as at Lahaina, — the church is in a very bad state — the influence of the foreigners is bad upon them, & they are in a worse state than those at Lahaina. Mr. Alexander will resign to me & still help as much as he can.

The Reformed Catholics are trying to get a foothold there. Mr. Whipple is preaching there. Probably my coming there would prevent his getting much of a congregation — & if someone does not go there soon he may gain a strong hold. I think there is the place to fight agains

the Reformed Catholics. Mr. Baldwin & Mr. Alexander & both peoples seem very cordial in their desire to secure me

In the offer you made me, you promised to pay my expenses, & that of a desired companion, to the Islands. I did not take any one from the States, but during my stay in California, I secured a young lady to be my future companion - a Miss Richardson, a teacher in San Francisco - Now I would ask whether you will pay her expenses to the Islands. They will be very much lighter than for one from the States, so that you would make money by my delay - & it will be a fair compromise between taking a wife in the East & at the Islands.

I expect to sail for my new field today. Father & Mother are both well. Sister Mary has lost two of her children since her return. The doctors call it

diphtheria, but none of them have ever seen a case. We all sympathize with you in your recent affliction.

Yours with love & gratitude,
Thos. G. Thurston

Copy

(S. J. Whitman.)

Leulumoega, Samoa
Aug. 17. 1871

Rev. J. D. Paris,
Cor. Sec. of the H. A. of Missions

Dear Brother,

Your letter addressed to me from Honolulu on the 9th of March last reached me in Samoa a few days ago. There are some things mentioned in it which will require an official reply from the S. C. of this Mission; but I take the earliest opportunity of acknowledging its receipt and thanking you for all your kindly expressions. We held our next meeting of the Mission (S. P.) next Nov. I will then place your letter before my Brethren, and the Sec. will communicate with you officially respecting the future prosecution of the Gospel in these Islands.

books &c.

The books sent for Manga Manga reached Sydney after I left for Samoa, but they were in time to catch the John Williams before she left, and are now on their way hither via the Caroline Islands which she visits before coming to Samoa. I thank you for promptly acceding to my request for the G. L. books. Some of the teachers located last year are already asking for books, as the people are wishing to learn to read.

Mr. Mullens wrote again to us recently respecting the occupation of Tapitenea, and we have deferred sending him our final reply until your letter comes before our Mission. At the last meeting of our Committee we had not received your reply to my letter to Dr. Gulick. I have explained to Rev. G. H. Bingham my own views on the subject; and my Brethren here hold the same I believe. Still I can not now

speak for the Mission, but only as an individual member of it. If you are able to send another American missionary into the field to assist Mr. Bingham in the translation of the Scriptures and the preparation of other books, there will be no necessity for us to send an English missionary; and then perhaps, in time, the islands in our occupation might pass over to your care.

The suggestion about sending books for us on board the Sydney is a good one, and will, doubtless, be gladly adopted by our Mission.

I heartily rejoice to hear you have a new missionary vessel in place of the one lost in 1849. When I heard of our loss, I said to a friend, "Now our American brethren will set us the example and have a steamer!" I am rather much surprised that you have not auxiliary steam power. A mission ship among the islands is exposed to so

much danger that it is very unsafe to have some means of propelling or towing her. Perhaps you don't feel the need with your small vessel as much as we do with our large one.

Apropos you wish to extend missionary operations to the Pelew Yap &c. I may say that the manager of the business in Samoa belonging to Messrs Godeffroy of Hamburgh asks me a few weeks ago if we did not intend to take up Yap island. He tells me he has a large establishment on Yap. He is not particularly favorable to missionary operations except some mercantile benefit is likely to be the result, but he cannot conceive that we should occupy the islands. I told him that we did not intend to go North of the Equator. You may perhaps often come in contact with the agents of the firm in your stations

in Micronesia. So far as obliging us by carrying supplies to teachers, or even taking teachers in their vessels, we have often found them very kind and always ready to accomodate us. But, as I said above, the spread of Christianity in itself is of no interest either to the manager or his agents.

I have not yet received the papers with the accounts of your Jubilee Meeting. I hope they will soon come to hand. How much I would have rejoiced could I have been at it. I have a great wish to see the Hawaiian Islands. Should my life I shall hope to go that way to England in the course of a few years. What a pity it is we can not meet in conference now and again. Our views and sympathies would be very considerably enlarged by such intercourse; and our zeal would

also be increased by it.

Our mission has been greatly decreased of late, and is still decreasing. One of our number left last year in ill health — Mr. Murray also was obliged to relinquish his labours amongst us and retire to a cooler region on account of Mrs Murray's health. Our veteran brother Mr. Drummond is leaving us this year, and my father in law Dr. Turner is in England carrying a revised edition of the Scriptures through the press. Our number is not likely again to be made up to its former strength: we are systematically decreasing the European staff and giving the work more into the hands of native pastors. But political disturbances and want of government are our bane.

[illegible] will all end in Samoa

becoming a German colony. Sometimes we are inclined to think that would be the best thing for the islands and people. There seems no prospect of political prosperity, or long continued peace, unless the people are forced to act differently from their present course.

I am now forwarding you a Copy of the Report of my cruise last year. Hope it will reach you safely. I shall always be glad to hear from you, and Statistics of your mission and out stations would be very welcome if you can conveniently send them to me.

With fraternal regards, and best wishes for the prosperity of your whole Mission

I remain, Dear Brother,
Your fellow worker in the Kingdom of Christ.
(Signed) E. J. Whitmee

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(Signed) E. J. Whitmee

Rev. S. J. Whitmee to
Rev. J. F. Pogue – Samoa
Aug. 17, 1871.

152

Henry M. Whitney,

HONOLULU,

SANDWICH ISLANDS.

Care of M. P. Brown,
186 Pearl street.
New York.

New York, June 9th 1865.

Rev. R. Anderson, D.D.

Dear Sir:

You are doubtless aware that there will be a vacancy in the list of teachers of the Oahu Col, by the withdrawal of Mr. Brigham, who retires at the close of the June term. It may be that you, in behalf of the board of that institution, may have engaged some person to fill his place. But in case you have not, I would suggest the name of Rev. S. McCall, of Saybrook, Conn., who, I think, would accept the position. Of his qualifications I cannot speak, but you will doubtless find some in Boston, who can give information on that point. You may remember that he married my sister Emily.

With kind regards to your wife & daughter I remain truly Yours F. M. Whiting

Mr. M. Whitney, Esq.

New York, June 9, 1865

Rec'd June 12, 1865;
ans'd July 3/65

Mr. M. ~~[illegible]~~ Coll.

New York, August 7th 1865.

Rev. Dr. Anderson,

Dear Sir:

When in Boston last week, I called at the Mission Rooms to see you, and much regretted to find that you had gone home for the day. The main object of my visit was to converse with you respecting schools at the Islands, but more particularly the Lahainaluna & Punahou Institutions. Of course you are as well aware as any one of the rapid encroachments of the Puseyites in gaining control of the schools, & the probability that ere long some radical changes will be effected in the entire system at the Islands, if the present system is not entirely subverted, and a new "reformed" one substituted. The changes will not stop here, but no doubt the control of Lahainaluna Seminary is contemplated. I judge so from a remark made by Judge Harris, that, after examining the charter or grant, he saw nothing to prevent the appt by the Government, of teachers of the Ref. Church. As I understand the terms of the grant, it can only be done by a violation of terms of the engagement. But a ministry that have violated faith with the people, can hardly be expected to keep faith with a foreign corporation. For this reason, I have no doubt the attempt will soon be made to assume the entire control of the Lah. Seminary.

The encroachments of the new church will probably not stop here, but will embrace the possession of the College and the stone church in Honolulu & other Churches in other parts of the Islands. With respect to the College, if a fund could be raised to endow it, and to refund to the Gov't the ten thousand dollars advanced by it, so as to obtain the entire possession of the Institution, it would be a great point gained.

You will see in the last "Advertiser", of June 3, the leader on the subject of schools. I am sure a contest is opening on this school question, and as the conductor of the leading journal there, I was and still am anxious to interchange views with you on the subject; that I may know the position taken by the Board. I am sorry to see that some of our best friends are losing confidence in Mr. Castle, whose influence might be brought to operate more firmly (if not effectively) against the encroachments of the Puseyite party. Some fear he is too easily influenced, as a Privy Councillor, by Bishop Staley & Judge Harris.

My private letters, received by the last mail, refer to political questions as likely my soon to come to a crisis, and urge my return as early as practicable. I shall leave in the steamer of Sept. 1, and if in the mean time or any time after I leave, you should favor me with your views, I should be happy to hear from you, & you may rely on their being strictly confidential.

Very respectfully Yours

H. M. Whitney.

Care M. P. Brown, 186 Pearl st, N.Y.

Y. H. M. Whitney

New York, Aug 7. 1865

Rec'd Aug 8.

Answered, Aug. 19.

New York, Aug. 26. 1865.

Rev. Dr. Anderson,

Dear Sir:

Your letter of the 19th. was received a few days ago, for which please accept my thanks. Letters which I received yesterday from Honolulu, show that the school question is assuming the prominence which it merits. Mr. Ingraham's school, which the Board of Ed. had resolved to abandon, ~~has~~, under a protest or remonstrance from interested foreign residents, it has been decided, to resume & continue, & the Board has been compelled to retrace its steps in this one instance.

In the case of the Lab. Lem., action was taken by the Haw. Ed. Board, desiring Mr. Castle to use his influence as a Privy Councilor to have the ra-

carry filled & the seminary permitted to be carried on under a few corps. He prepared a very weak & unsatisfactory letter to the Bd. of Ed., which was promptly rejected when read before the Town Board, & a much firmer-toned letter prepared & sent, which had the desired effect; & Mr. Bishop was appd. This may differ from the official report sent to you, but it goes to confirm what I said in last letter, concerning Mr Castle — he lacks firmness & decision. We must have more firmness in resisting the aggressions of the Papists, for it is the only way to check them. Americans have influence there, if they will only speak & act. Nothing but the firmness of J. W. Austin & Mr. Lamson & some others forced the Bd. of Ed. to resume the Free Sch.

Mr. Pogue's position in the Sab-
Seminary for the past year has
been a trying one, & his health has
given out under the burden, and I
should not be surprised to hear of
his resignation, though he loves his
work, & will only leave it when
obliged to by ill health. Cholo's
defection is a sad one. I had full
confidence in him.

I hear that Dr. Stangenwald's
health has failed, & he will arrive
here in next Steamer probably.
Mr. Rourke's 2d & 3d daughters also
will come in the same vessel to
attend Sister Hadley's Lunes on
purse having been raised at the
Ds. for their benefit.

With kind regards to Mrs. Ar-
rison & your daughter

I remain, my truly Young

J. W. Whitney.

I have just paid my passage to S. F. by the
new Steamer "New York." for Sept. 1

H. M. Whitney, Esq

New York, Aug 26, 1865

Rec'd Aug 28

ABC 19.1 v.18

155. Whitney, H. A.L. to Rev. Bond; 20 June 1870
156. Whitney, M.T. A.L. to R. Anderson; 20 Dec. 1860
157. Whitney, M. A.L. to R. Anderson; 18 June 1863

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ABC 19.1 v.18

158. Whitney, Mrs. H. A.L. to Mrs. R. Anderson; 9 Aug. 1865
1581/2. Whitney, Maria A.L. to R. Anderson; n.d.
159. Whittlesey, E. A.L. to R. Anderson; 23 Feb. 1864

THE HOUGHTON LIBRARY

Henry M. Whitney. 155

[Established 1850.]

HENRY M. WHITNEY,

Importer and Dealer in Foreign Books, Stationery, and Periodicals,

AND

Publisher of the "Pacific Commercial Advertiser."

{Correspondents who desire MY PRINTED ENVELOPES will be supplied with them without charge.}

Honolulu, Hawaiian Islands,

June 20, 1870.

Recd Aug. 13.

Rev. Mr. Bond,

Dear Sir:

Yours of the is at hand. Kauwinui thinks that the missing pkge has gone astray as he is confident it was mailed to you. He has, however, mailed a dup. Lot, which please return if the previous turns up.

I am glad the issue of the 4th pleased you. I wish we had a thousand like you, not afraid to say when they are pleased. But alas, few in these days dare express their sentiments. Dr. Clark expresses the highest admiration for the P. C. A. & says the Kuokoa must be kept up. If it can't be supported here, it must be subsidized from Am. I love that man — he has the ring of

the true energetic patriot — just such another as R. Bond. I wish you might meet him. But he has made up his mind to leave for home on Wd. in the Str. now in port.

The paper of the 18th will place you as much as the one wh. you referred to.

Yours truly

F. W. Whitney.

New Haven Con. Dec 20-1860

To Rev. Rufus Anderson,

Dear Sir,

Your kind favor of the 3d inst. was received on Monday last the 17th, for which I thank you. — You wish to know my plans. Had I arrived in this country earlier in the season as was my expectation when I left the Sandwich Islands, I should probably have gone on to Boston immediately and seen you. But it was late when we reached New Bedford, - the cold weather was fast approaching, and I felt very anxious to visit Pittsfield my native town before winter set in, I therefore delayed going East at that time. After spending a fortnight in Saybrook with my daughter Mrs McCall, my son Samuel came on from Flushing, Long Island to see me,

spent two nights, and when he returned, I accompanied him to New York where I have a brother and other friends. From thence I went to Pittsfield, - spent between two and three weeks at the old family mansion with my brother and family there, then returned to New York, from there I went to Flushing spending a few days at each place, and a week ago today came on to this place to visit friends here, and expect to return again in a few days to Saybrook to spend the winter.

It is my desire when the warm weather returns, to go out West to see my relatives and friends. They are scattered along through the state of New York, Pennsylvania, Michigan and Illinois, and even on beyond. It was on this account that I spoke to Mr Wood about the money which I paid for my passage home, as that was what

I had reserved for my expenses while here in the States. Thank you for refunding it. I have not yet received it, but can probably get it whenever I shall send, or call for it. Should I receive that, I now hope to get along without any more aid from the Board during my visit here.

I should like to visit Boston this winter if the cold should not prove too severe, but cannot now speak definitely on that point.

My health is I hope improving some, though I am far from being well at present, - am very susceptible to the cold, and have a bad cough.

Kind regards to yourself and Mrs Anderson,

Yours very affectionately,

Mercy P. Whitney

Mrs. M. P. Whitney

New Haven Decr 20. 1860.

Rec'd Dec. 24.

✓

Honolulu June 18 - 1863

Rev. Rufus Anderson, D.D.

Dear Sir,

I have conversed with Bro. Castle in regard to the expense of repairing my house, and he thinks it would probably cost $220 perhaps more, to reshingle the roof, repair the Piazza, pay the workmen, &c.

As to my own support, I have with the exception of one year, received $150 a year from the Board. This with the aid of a kalo patch purchased with my own private property where I have had that vegetable cultivated, I have managed to get along comfortably, but as the Board have so many other calls for funds at their disposal, I am willing to try to live

upon $100 a year so long as my health is comfortable, but should that fail and I be under the necessity of hiring much domestic help, I shall be straitened, and obliged of course to use the strictest economy, but that is what I was taught to do from early childhood, and which I have more especially regarded as a duty, since I have been on Missionary ground.

I am dear Sir, yours respectfully

Mercy R. Whitney.

Mrs. M. P. Whitney,

Newburyport, June 15, 1863.

Rec. June 18/63.

Requests,

Allow $100

Pub. Cont.

Waimea Kauai S.I. Aug. 9th 1865

My Dear Mrs Anderson,

Two letters from your pen have been received, one dated Dec. 1864, the other March 1865. The former was received in Feb. the other in May 1865. I should have acknowledged them earlier, but have been waiting for the Ceylon to arrive, with the package. The latter has this day been received, and I hasten to thank you for your trouble and kindness, in procuring the articles. The silk I like much, it is pretty, and looks as though it might wear well, but had I known that you had expended the five dollars I gave you here, I should not have sent again as I did, without sending enough to purchase a dress. Please ask the Treasurer to refund what you expended from your own purse, and charge the same to me.

20th I was interrupted the day I commenced this, and have since been ill and unable to finish it, — am but just able to be off my couch at present.

You have doubtless ere this, heard of our troubles here at Waimea. It is surprising how Mr Rowell has for so many years, ten, twelve, or perhaps fifteen, carried on such an illicit intercourse with native females, without being detected and brought to justice. The natives I find have known it for many years but feared to report him, lest he should as they said, kill himself rather than be brought to trial. He might perhaps have gone on still longer in his wicked course unexposed, had it not

Mrs. Mercy C. Whitney
Waimea, S.I. Aug. 9, 1865
Aug. 9 Mrs Whitney
Mrs Anderson
Mrs Rowell

been for one of our neighbors who disclosed the fact to a member of the Clerical Association on this Island, and the Association felt it their duty to appoint a Committee to investigate the case. Mr R. acknowledged his guilt to the Committee, and the following Sabbath he made something of a confession before the congregation, not of the sin of adultery of which he had been accused and acknowledged himself guilty, but of sin in general, and told us he should preach no more at present. This was in March, and from what I have since learned, he was intending to have the pulpit kept vacant a year or more till he could do penance, and then resume his place as preacher. But he found that steps were being taken to have the pulpit supplied with native preachers, and he instigated his followers those natives who adhered to him, to reinstate him at once, which was done April. Since that time, they and we have met for worship in the church though at different hours till week before last, when the Rowellites took entire possession of the Meeting House and forbade any but their own party meeting there for worship, or even entering the house. Three of the doors they have nailed up, bolted and barred, and have put a new lock on the fourth, so that no other key will open it, and I am told they keep a guard there night and day, lest some one besides their own party should go there. I have noticed a light there nights, and think probably it is correct, at least nights. Mr R's conduct is shameful, far beneath the dignity of one who ~~calls~~ professes to be a Minister of the Gospel. The two last Sabbaths the little church which has stood firm on the old basis of church organization and discipline, have had no house to meet in, and consequently we have had no meeting, except in small circles in our own houses. Mr Mc Bride the Circuit Judge on this Island, wrote to Mr R. advising him to allow us to worship there as we had done, till it could be settled by a law suit to whom

to come whether church members or not, no matter what their moral character was. Of late years he has received members to the church without baptizing them, now, he has no form whatever. All who are willing to take upon themselves the responsibility of coming, are welcome, and to the mind of a poor ignorant native, there is little or no responsibility at all. I have heard that some said, they had been seeking for years to gain admittance to the church without success, now they could walk right in without any ceremony. Mr R. allows common natives to officiate as priests at their communion seasons, and also to baptize children. He appears ready to do almost any thing to please the people, and keep them on his side. He continues to preach though he gives no evidence to me of repentance, far from it, judging from his life. He labors to instil his peculiar views and sentiments into the minds of the natives, but opposes every effort made to advance the cause of Christ among us.

Things look dark, very dark, at times scarce a ray of light appears, and my faith almost fails me. Still I know that the promises of God are sure, and the cause is His. The wicked may for a time prosper, but their triumphing will be short. Mr R. is now simply carrying out in practice, the views he has entertained for many years past. He told me long before I went to America, he thought of opening the doors and letting every one who wished, come to the communion, and that is just what he has been doing of late. One of his communicants told me, he said he should have commenced this new system of his long ago, had he not been under other Missionaries. Now he considers himself independent, and can do as he pleases.

As I presume you are interested in whatever pertains to the Kingdom of Christ here at the Islands, as well as that of Kamehameha IV. I have given you a very brief outline of a few of the incidents which have transpired in our midst the last few months, although I know that a knowledge of these things will give you pain as it does all the friends of Christ here at the Islands. Perhaps you are already acquainted with many or all of these facts, if so, they will not surprise you as they otherwise might.

My kind regards to your worthy husband, & much love to yourself & daughters.

Yours in the Lord Jesus, Mercy P. Whitney

the house properly belonged, which will probably not be before next May, but Mr R. was very ungielding. They have no more right to the house than we have, only because they are the majority they think that might is right. How long things will continue as they now are, I cannot tell. Should the church be awarded to the Rowellites, that heresy will no doubt spread all over the Island, but should it be awarded to us, it will doubtless be quite a check to them, and I think a means of bringing some of them back to unite with us. We know not what the Lord intends to do in permitting all these trying dispensations of His providence, but trust He has some wise design to accomplish by them. Do not cease to pray for us my dear friend, that He would appear in mercy and bless and prosper His cause in our midst. You can scarcely conceive what a trial this state of things is to me It has almost crushed me. I feel sometimes as though I should sink under it. I am alone as it were, no one to whom I can speak a word in confidence. Mrs R-s sympathies are all with her husband, and she aids him in every way she possibly can, just as though he was engaged in a good cause instead of disseminating heresy and error in our midst. For near three years he refused to administer the Lord's Supper notwithstanding the people were very urgent to have him, and the reason which his wife gave me was, that the church was too corrupt to partake of the Sacrament. One of our influential church members said to me one day, Mr R. has been preaching to us and telling us we were too bad to partake of the Lord's Supper, and behold the sin was in his own bosom. As soon as Mr R-s sin was ~~was~~ brought to light and he had made a confession, he appointed a Communion season the very next week, notwithstanding the corruption of the church as he knew it would please the people, and they kept up weekly for several months, admitting all who wished

158½

Miss A. Maria Makaeff
Rev. Rufus Anderson
Mr Cary
Dear Sir.

Although a stranger to you personally yet in my recent visit to the Sandwich Islands I heard your name so often affectionately mentioned and am so sure of your hearty interest in anything that concerns the welfare of your missionaries there that I venture to write you to ask for your advice and assistance in a matter that I have very much at heart.

While there I spent ten days at Hilo in Mr Coan's family and became

P.S. I ought to say that this is entirely my own idea and Mrs Coan knows nothing of my intention to write to you.
Yours truly
Maria Makaeff

very much attached to them. Possibly it is at bottom a selfish desire to see them again that impels me to write to you to ask if they are not entitled to a year of rest and a sight once more of their native land after thirty years of such faithful service? But it also seems to me that it would be a very wise investment of money, if, - as must be the case, - their strength and vigor were recruited, and their valuable lives prolonged by the change of climate and of scene. They will soon be elderly people, and every added year must diminish the chance of such a journey's being useful or

practicable for them: but I thought I detected while there a yearning after one glimpse more of their old home, and especially of the two children who are settled in this country. It seems to me too that their return must quicken the interest in the missionary cause, they are such thoroughly interesting, as well as earnest, good people.

I am sure it can only be necessary to make this suggestion to you, and if it seems to you a wise and practicable plan you will take pleasure in furthering it so far as you can. Is it customary to pay such expenses out of the general funds,

or is it a special and more private matter, and should you wish me to try to interest my friends in it & raise a subscription for the purpose?

Please pardon me for trespassing so much on your valuable time, but I knew of nobody else to whom I could apply, whose interests in the Islands I believed to be so warm, or their influence so powerful. If you should be so kind as to answer this note, will you address it to the care of my brother, W. D. Whitney, New Haven?

Yours with the greatest respect,

Maria Whitney.

Hammonton N. J.
Feb 23. 1864

R. Anderson D.D.

Dear Sir;

Contrary to my expectations & equally so to desires I find myself again obliged to apply to the Am. Board for assistance.
I had thought that possibly the means coming from my Father's estate would have been adequate for our support till the land I bought here would be sufficient for the purpose.
I have paid for everything thus far except $25,00 still due on the land. Our house for which we paid $80,00 though, yet standing on posts, without cellar wall or underpinning has been improved & made quite comfortable.
I have about 7½ acres of land which we have cleared & plowed.
I need the means to buy & keep a horse & cow to cultivate & fertilize it. With these we could soon make the place support us.
My means are all spent & now we look to the Board asking a grant

Rev. E. Whittlesey
Hammonton, N.J.
Feb. 23, 1864.
Rec'd. Feb. 25.
Rec'd. Mar. 4.
Ans. Mar. 10.

of $500,00 hoping & believing it may be enough to enable us to give up any further claim, or call on its funds.

I would be glad if you could look in on us to settle many queries that naturally will arise after reading the foregoing lines.

If further details were thought necessary to give force to my request they might be easily given.

Our health & strength has been much improved since we came here but yet I am not able to do a very great day's work.

Hoping this may be the means for our relief & for our increasing confidence in His promise who said "I will never leave thee nor forsake thee".

I am Respt
Yours &c
E. Whittlesey

Rev. E. Whittlesey
Hammonton N.J.
Feb. 23. 1864.
Rec'd. Feb. 25.
Rec'd. Mar. 4. 1864.

of $500,00 hoping & believing it may be enough to enable us to give up any further claim, or call on its funds.

I would be glad if you could look in on us to settle many queries that naturally will arise after reading the foregoing lines.

If further details were thought necessary to give force to the request they might be easily given.

Our health & strength has been much improved since we came here but yet I am not able to do a very great day's work.

Hoping this may be the means for our relief & for our increasing confidence in His promise who said "I will never leave thee nor forsake thee".

I am Respt
Yours &c
E. Whittlesey

May 4. 1864

ABC 19.1 v.18

160. Whittlesey, E. A.L. to R. Anderson; 10 March 1864
161. Williams, C. A.L. to Messrs. Gulick and Judd; 31 Aug. 1867
162. Wingate, J. A.L. to Titus Coan; 6 March 1871

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Please make two checks for $250,00 each on some good bank in Phila. if it is as convenient.

New Jersey.

Hammonton
Mar 10 1864

R. Anderson D.D.

Dear Sir,

Yours of the 10th was recieved a few days ago for which we are very grateful. I did not think by the phraseology of it that you ~~explained~~ expected a reply but as some days have elapsed without bringing me a check for the grant, I have thought best to say that we are willing to relinquish our claim on the Board, on the receipt of the grant for which we applied.

I would have rejoiced if some other resource had been in my way without a resort

to the funds of the Board that has so long & faithfully labored in the blessed work of enlightening the dark places of the earth.

I shall always cherish a love for the Board, its officers & colaborers in the great field. I hope it may be in my power to put in, of what the Lord may give me, an occasional mite hereafter.

I can trust that the hand that has heretofore supplied our wants, will not be shut up when we call, for it is Almighty & gracious.

With many thanks for the pamphlets you sent I am.

As Ever
E. Whittlesey

Rev. E. Whittlesey.

Hammonton, March 10. '64

Rec'd March 14.

A. by J. M. G. Sect. Mch. 14.

✓ Prud. Cod. & Superintendent,

✓ Mr. Gordon.

(Copy)

Honolulu Aug 31st 1867.

Messrs
L. H. Gulick
G. P. Judd

Gentlemen,

In the early part of the month I received from you a communication, on behalf of the Hawaiian Evangelical Association, containing statements relative to the course pursued by Capt. Pease, of my Brig Blossom, on the recent voyage of said vessel to the Marshall group, and to adjacent Islands.

I was surprised that you deemed it advisable to pursue so formal a course immediately after the very full conversations on the subject, which had taken place between Mr Gulick & myself, in which my assurance was given, that as far as lay in my power, your causes of complaint should be removed.

With regard to the improper use of Mr Snow's name at Kusaie, I heard nothing from the Captain on the subject. He spoke

of Mr Snow frequently, & always most kindly, expressing his willingness to assist him at all times. At the request of Mr Snow he gave passage from Kusaie to another Island, to some people, drifted to those shores, from other parts of the group. The two native women whom you mention, as having been brought here from that Island, were not taken on board there, but were secreted in the hold of the Brig by two Portuguese sailors, at the Island of Mille, as the vessel was on her return voyage, and they were not discovered by the Captain, till two days' sail from the Island, & they could not be returned to their own land. They were taken from "Forward", and placed in the cabin, where was also a child of about ten years, a chief's daughter, sent by her Father, under contract of service, to a most respectable person in this city. (which contract I may mention was authorized by the Hawaiian Government, & printed by their press.) On arrival here, the two women were placed in the family of Mr. J. L. Lewis, & the child being homesick & pining was put with them, they all remained under Mrs Lewis' supervision till the sailing of the vessel on her second voyage.

In passing to and from the various

Islands, Captain Pease carried the chiefs, as they desired, on his vessel, and they as is the custom here, even to this day, carried with them numerous followers in their train, women as well as men.

However much we may regret the fact, and I as much as you, the immorality of the natives of these Islands is too notorious, and their habits are too well known to excite surprise at the fact of lewd women, swimming off to, & clambering up the ~~sides~~ of the vessel to seek their gains, beyond the power of the Captain to prevent.

With regard to the Rev'd Mr Sturges, I believe that there had been some difficulty between Capt. Pease & himself, on a former occasion, before the Captain visited Honolulu, and it was at that time that the grant of land from the Nanakin was obtained. I consider that Capt. P's conduct was improper, unjust & wholly without excuse or palliation, and I, in so many words, expressed myself to him before he sailed on his second voyage, and I received from him a positive assurance, that on his part, the matter should forevermore be at rest. Whatever may have been aggravating in Mr Sturges' speech or manner, real or imaginary, there was no occasion for any action

on the part of the Captain. I deprecate most strongly your expression on the 4th page of your communication, viz.—

"So that should trouble arise from insidious measures among a barbarous people, the responsibility may not rest upon us." To persons not fully acquainted with the facts, the impression would be given, that the course of life and labor in those Islands had hitherto been peaceful. It is not necessary that I should recall to you the burning of Mr Sturges' meeting house, by the present Nanakin, and his threat of driving him from the station, years ago— or the more recent murder of Hawaiian Seamen, at the neighboring Island of Butaritari, & the necessary withdrawal of your teachers from there, to show that they are indeed a barbarous people, for the Annual Report of your Association, delivered in June of the present year, speaks of the "opposing Nanakin", therefore, there is no propriety in casting, by imputation even, a burden upon the Blossom, which is directly traceable to the natural depravity of the native race. For upwards of fifteen years the missionary work has been going on in these

Isles of the sea, & yet within as many months at one of the Northern Islands, where so far the missionaries have been unable to land, a ship has been cut off, her crew massacred, & the captain's wife, after undergoing terrible ill-treatment, was towed out to sea, a stone tied to her neck, & she was sunk in the ocean. It is more particularly amongst these very Northern Islands, that the Blossom is expected to pursue her voyage, and should it prove that she may cause these people to know that they cannot with impunity continue these outrages against humanity, her errand will not have been fruitless.

After receipt of your communication, I took counsel with practical men of good report in the community, (one, a worthy member of your board) as to what course, I had best pursue. And after a full exposition of the matter, I was advised by all, to send the vessel on her second voyage, for were I to withdraw, the trade would by no means cease, but might pass into hands that would exercise less restraint over its course.

My sympathies by natural course of mind, as well as by education and training are wholly with liberal missionary labor, and I would ever aid and

assist the same by every means in my power, and whenever I am convinced that any enterprise in which I am or may be engaged is prejudicial to the spread of the Gospel, or to the dissemination and development of the principles of the Christian religion to an extent beyond my influence or control, I shall withdraw from the same.

The Blossom sailed August 10th on her second cruise, taking a mail for all your stations, and I sincerely trust that no cause of complaint will rest against her on this voyage.

Respectfully requesting that what ever degree of circulation may have been given to the document addressed to me, the same may be accorded to this my reply,

I remain Gentlemen,

Very Respectfully Yours

(Signed) C. A. Williams

To

Messrs Gulick & Judd

Missionary House

Honolulu. H. I.

Gulick & Judd
Missionaries to Micn.
Honolulu Aug. 31. 1847.
Rec'd Nov. 30.
Rec'd Feb. 20, 1848.

(Copy.) 162

"United States Consulate,
Swatow, China, March 6. 1871.

Rev. Titus Coan,
Dear Sir,

I think it my duty to write you a line of caution in regard to the Chinaman, native of this District, known in the Sandwich Islands by the name of S. P. Aheong.

Some of the facts in regard to him I only learned last night from native Christians, who came in to the communion, and as I have not yet investigated them I will not state any of the charges. My information is derived through Rev. Mr. Ashman of the American Baptist Board and Rev. Mr. Duffas of the Scotch Presbyterian Mission. I will write fully by next months mail. This is my last opportunity to write this month. If reports are true, the man is not only wholly wanting in the Christian character he professes, but

is a bad man even as a heathen.

I write to you because he had letters from you showing the high place he held in the Islands; and as the Chinese question is now so interesting in America you may be using the name of this man to show what has been done. You had better not make public what I write, until you hear from me again, but you will do well to avoid mentioning the man.

We are very sorry not only for the man, but especially on account of the native Christians here, and more so on account of the Hawaiians who have been so deceived by the man's professions. Our friends in America will need to be very careful in regarding the declarations of the Chinese.

With kind regards,

Please excuse the great haste in which I have written. I am, Very truly yours, J. C. A. Wingate."

Rev. J. C. A. Wingate to
Rev. Titus Coan.

Swatow, China, Mch. 6. 1871.

Recd Apr. 24.

The Chinese Chiong.

ABC 19.1 v.18

163. Wingate, J. A.L. to Dr. Clark; 6 March 1871
164. Alexander, W. A.L. to R. Anderson; 7 Jan. 1860
165. Alexander, W. A.L.to R. Anderson; 18 Jan. 1860

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ABC 19.1 v.18

166. Alexander, W. A.L. to R. Anderson; 17 Feb. 1860
167. Same; 16 March 1860
168. Same; 20 March 1860
169. Same; 8 May 1868
170. Same; 18 May 1860

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161-170

U. S. Consulate, Swatow,
March 6, 1871.

Rev. Dr. Blackett,

You will recollect meeting me and Mr. Wingate* in the Cars last September, and sitting with me a little above Chinai.

I am sorry to renew my acquaintance with you so unpleasantly as I have occasion to do now, but understanding that Mr. Coan is now in the United States, I take the liberty to enclose an unsealed letter to him, asking you to read it and forward to him. Please excuse this hasty note, and believe me

With much respect,

Very truly yours
J. C. S. Wingate.

*with Mr. Pearce of Rugby.

Rev. J. C. A. Wingate

Swatow, Mch. 6. 1871

Rec'd Apr. 24.